



THE
HISTORY
OF
Brutes;
OR, A
DESCRIPTION
OF
Living Creatures.

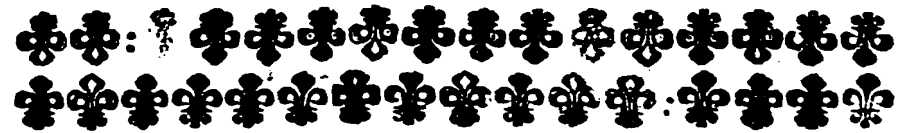
Wherein the Nature and Properties of four-
footed Beasts are at large Described;

BY
Wolfgangus Franzius, D. D.

And now rendred into English, by *N. W.*

*Lectio Certa praeest, Varia delectat. Sen. ad Lucit.
Epist. 119.*

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of Chancery-Lane in Holborn, 1672.



THE
EPISTLE
TO THE
READER.

Courteous Reader,

I Do here present thee
with a History of Brutes,
a Piece that hath been long
expected: Collected out of
the most Approved Au-
thors which have written of
this Subject: Written Ori-
ginally

The Epistle

ginally in Latine, by Wolfgangus Franzius Professor of Divinity in the University of Witteberg, a man famous, in his time, for his great Learning: The Book is, by the Author, divided into five Parts. In the first Part, he at large treats of the Nature of all four-footed Beasts; first, setting down the Properties, and then deducing several Corollaries, which is the method he useth throughout the Book; alwaies mentioning
some

To the Reader.

some apt place of Scripture where it is spoken of, from whence he infers them.

In the second Part, he discourseth only of the Nature of Volatils; in the third, of Fishes; the fourth Part is a full description of Serpents; and the fifth, of Insects. I have here translated only the first Part, which treats only of the Nature of four-footed Beasts, having the other by me; which, if it find acceptance, may speedily be put in the Press. I
have

The Epistle, & 6.

have one Request to thee, which is, not to charge the Author with those faults which possibly thou maist find in the perusal, having not leisure to correct it my self. If thou shalt find as much pleasure in reading, as I have had in the writing of it; We shall neither of us lose our pains.

N. W.

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The opinion of Witchcraft vindicated; in an Answer to a Book entituled, The Question of Witchcraft debated; being a Letter to a Friend, by R. T.

(1)

CHAP. I.

The Argument of the Treatise.

THe History of *Brutes*, which by some is not unfitly called, *Zwoyedφια*, or a Description of *living creatures*, is that part of *Physicks* which treateth of *Brute beasts*. We may properly call this one part of *Physicks*, because it treateth of the nature of things; for *Physicks* is either *Physicks* properly so called, or you may divide it into *Metaphysicks*, and *Mathematicks*. *Physicks* properly so called comprehendeth under it the nature of *Meteors*, *Metals*, *Plants*, *Stars*, the four *Elements*, men, and *Brutes*. Some would have the consideration of *Brutes* be brought under *Medicine*, which I think belongeth more properly to Philosophy; for here in this treatise of *Animals* you have the nature, property, motions, generation, strength, shape and use of *Brutes*. But I shall a little shew the use and benefit that this treatise will be of, not only to physicians, but also to all scholars, and more especially to Divines; for consider;

1. The dignity of it, which Authors tell us, in any art or science, ariseth from the efficient cause, or the object: The inventors of this science have been learned and pious men in all ages. *Gen. 2. 20. Adam gave names suitable to*

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all creatures. *ch. 6. v. 20. 21.* *Noah* in the Ark did not only behold the creatures, but was commanded to provide food for them. *Gen. 36. 34.* We find several holy men in scripture who were shepherds. *Gen. 13. 57. — 37. 2. Exod. 10. 9. 1. Sam. 16. 11. — 17. 34.* We read that *Solomon* wrote of *Fishes, Birds, and Beasts. 1. Kings. 4. 33.* We read of *Alexander*, that he gave 80. talents to *Aristotle* to instruct him in the knowledge of *Creatures*, and had a 1000. men in *Asia* and *Greece*, who were employed in fishing and hunting, thereby to be informed of the nature of *Creatures*. Which was the reason of *Aristotles* writing his *History of Animals*. The advantages we have from this kind of knowledge is not only for dispute, but also for the explication of *Authors* as well *Sacred* as *Prophane*. It bringeth also much glory to God.

1. We shall find it very useful in sermons. For from hence we may deduce many profitable inferences. It is fit to know lest we commit an error; *Democritus* was laughed at by *Aristotle*, who asking him what was the reason that a dog alwayes lay upon the same stone, answered, because he had some thing in him like a stone. We find *Virgil* bringing a *Hart* of *Africa* to prove what he said, when there are none there; thus he bringeth in the wild asses of *Italy* when there are none there. It is no less useful also in the explication of *Prophane Authors* as well as *Sacred*. The Priest in the Law was very well skilled in the nature of all food, he being to instruct the people,
of the

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of the lawfulness, and unlawfulness of meats. *Dan. 7.* we read that Monarchies are compared to beasts, as the *Chaldean* to a Lyon, the *Persian* to a bear, the *Grecian* to a fox, the *Roman* to a beast with many heads and horns. *Dan. 8. 3.* we find [in *Tobit*] the *Persian* Empire compared to a Ram, and the *Grecian* to a goat; we read many things in Scripture of the Lyons whelp. *Gen. 49. 9. 10. 11. 12. 14. 17. 21. 27.* So *Gen. 3. 15.* many places of Scripture cannot be interpreted without the knowledge of *Animals*. Thus for the History of *Jonah*, it is necessary we should be acquainted with the nature of the whale, in whose belly the Prophet was swallowed up. Thus *John. 1. 29.* we find Christ compared to a Lamb. *Mat. 3. 16.* The Holy Ghost appeared in the shape of a dove, and we are commanded to be wise as serpents, and innocent as Doves. *Mat. 7. 15.* Sathan and false teachers are compared to *Wolves*. *Mat. 24. 28.* where the carcass is, there will the *Eagles* be gathered. *Chap 23. 1.* how would I have gathered you as a hen gathereth her chickens! Thus *David, Psal. 55. 7.* O that I had the wings of a Dove, then would I fly away. Thus we find him wishing himself a Coney and a Sparrow in several places. *Psal. 84. 4.* we find the Church compared to a nest in which the *Swallow* and *Sparrow* layeth her young. So *Psal. 103. 5.* *David* wisheth he might renew his strength as the *Eagle*. Examples of which are frequent in prophane Authors. But finally, the knowledge of the creature doth tend very much to the glory of God. Thus we find
B 2 that

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that the trost is called upon to praise God. Bless the Lord ye whales, and all things that move in the water praise the Lord, bless the Lord; ye fowls of the air, bless ye the Lord; man by the beholding of creatures is thereby induced to praise God, if he consider,

1. The different nature of *Creatures*, their beauty, magnitude, and agreement one with another.

2. The benefit of them, the least *Creature* being not useles to man.

3. The wonderful providence of God that is in the generation of *creatures*, in the places where they live: of which *Job* telleth us, *Chap. 39. 40. 41.*

4. The constant use that several *creatures* are of to mankind, which they might easily avoid if they knew their own strength: God hath also commanded them to serve man. *Gen. 1. repeated also after the flood. Chap 9. 2. to have Dominion over the Beasts of the Earth.*

5. The wonderful obedience of the *creature* to God. Thus *Herod. Lib. 2. in Sennacheribs army*, the Enemy being great, they despaired of victory, in one night the mice destroyed their shields and arrows, so that the next day they were forced to fly. Thus we see most of *Pharaohs* plagues were inflicted by *Brutes*: and no less wonderful is the History of *Balaams Ass*, *Numb. 22.* and of the Crow which fed the *Prophet*, and of the beares which destroyed those that mocked the *Prophet. 2. King. 2. 24.* thus we see the benefit & usefulness of this knowledge.

CHAP.

A Description of living Creatures.

CHAP. II.

The Definition of an irrational Creature.

AN irrational or brute *creature* is a body perfectly mixed, indued with life and sense; for the *Genus*, here is body; for the *Form* of it, that is two-fold.

1. It is said to be perfectly mixed, to difference it from *Meteers* that are not.

2. It is indued with Life and sense, to difference it from *Vegetatives* which have not; so that an irrational *creature* consisteth of a body and soul.

Of the body of a Brute.

THe body of a *Brute* is the collection of its severall members and intrails, of fluids as blood, of solids as flesh and bone, similar and dissimilar parts; in this order all the other parts are to be explained; but we shall pass by these members which it hath in common with man, which are all explained in *Melancthon*, of the soul. There are many *creatures* which want blood, as *Spiders*, and *Pismires*, but instead of that they have

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fat

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fat and a sanguineous moyſture, analogous to blood, which nourisheth the body, and is a vehicle to the sensitive ſoul. Thus *Fishes* have no bones properly ſo called, but rather thorns. Thus crabs have griſles, in *Inſects* there ſeemeth to be ſomething between fleſh and nerves, inſtead of bones. So *Birds* have ſmall *Meatus's* which are for eares, inſtead of teeth they have a bony bill. And for their noſe ſmall paſſages into the head. Thus the *Sea-Calf* hath his fore-feet for hands, the *Elephant* his ſnowt, *Fishes* and *Serpents* have no members of generation, but ſmal paſſages, through which the ſeed runneth; and the *Pourcountrel*, a fiſh ſo called, hath no head, but a great paunch, other *creatures* have no tongue that appeareth outwardly; as, the *Piſmire*; ſome *creatures* by a hollow ſpongie ſting doe taſte and take in the meat they eat: *Fishes* have no lungs living alwayes in the water, do not breathe, and ſo want not a neck, by which reſpiration is made; but they have a larger gall than other *creatures* to keep them warm; ſee Gods wiſdom in creating thoſe *creatures* that ſerve man with a ſmall gall, leſt by heat of choler they ſhould be intraged againſt thoſe that uſe them; leſſer *creatures* have a larger gall, becauſe we need not fear their hurting of us; nature hath alſo armed every *creature*, ſome have hornes, ſome teeth, others have ſpurrs, others are ſwift, as the *Horſe*, others have large bodyes as *Camels*. The *Hedge-hog* hath prickles; there is a *creature* called *Benafus*, which purſued, voydeth ſo much excre-

A Deſcription of living Creatures. 27

excrements, that it cannot be taken. Thus a fiſh called the *Cuttle*, doth mud the water ſo that one cannot ſee her. Thus the *Pourcountrel* by the pellucidnes of his body changeth himſelf into divers colours, inſects have but few members, but many feet. Their eares are moveable, that by their conſtant motion they might hear the better. Some *creatures* have teeth in one place, and ſome in another. Some in the roof of the mouth, ſome in the tongue, as *Fishes*.

Crabs have two rowes of teeth, the one in their mouth, the other in their ventricle, and becauſe they have but few bowels, from their belly to their vent they have a ſmall pipe which ſome improperly call their tail, for that is neceſſary for thoſe fiſh that ſwim, which a *Crab* doth not; thoſe *creatures* that have no teeth live in a moiſter Element; ſome *creatures* have two ventricles as birds, they that chew the Cud have four, they feeding upon crude food which requireth great diſteſtion, eſpecially milch kine. God hath made leſſer *creatures* wiſer than greater, as appeareth by birds-neſts and *Spiders-webs*. The fleſh of wild *creatures* is more whoſome than the fleſh of tame, the ſuperfluous humors of the one being by motion diſperſed, the fleſh of the other being ſofter, but not ſo pure. The females of all *creatures* being the fierceſt God hath made them weakeſt; ſome birds have a broader tongue than others, as *Parots*, though every *creature* cannot ſpeak, yet have diſtinct voices to know one another by, as *Ariſtotle* ſaith, *Lib. 7. c. 7.*

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of the parts of *Animals*. *Fishes* have not so broad a tongue, and so swallow their meat quicker, lest humours meeting should stop it, and hinder the taste; it is strange that males and females are alike for number, not more of the one than the other in men. Those *creatures* that bring forth living *creatures* have firmer bones and flesh, as *Lions*, *Horses*, which birds have not, the dung of the one is stronger than the other. *Hairy creatures* have but short tayls. *Birds* that feed on flesh have crooked bills. The *Sow* hath a snout which serveth instead of a bill, to root up small plants; many *Fishes* have no bladders, their excrementitious humors being received into their tayles and finns. *Beast* beasts want those members that are in a man, and what they have are not so placed as in a man.

Of the soul of a Brute.

Natural Philosophers make 3. kinds of souls, from the three kinds of *Animals*. *Vegetative* in *Plants*, *Sensitive* in *Brutes*, *Rational* in *Man*; as for the soul of *Brutes*, it is not like ours, but, as the name for it signifieth, a wind or breath. There is a kind of a warm, spirituous breath in the blood of *Beasts* which is their soul, by which is performed all its actions and operations; hence, *Levit.* 17. 11, 14. it is thrice said, that the soul is in the blood; some members are more excellent than others, yet the soul is not in them, but in the

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the blood which is a convenient vehicle for the vital heat. *Deut.* 12. 23. They were forbidden to eat the flesh with the blood thereof, because it was the life thereof. Hence we may learn to take heed of murder, the prohibition of which followeth immediately after the other command; that this is so, appeareth,

1. Because the parts of some *creatures* will live after that they are cut off, and being put into the earth will draw moisture from it.

2. Because we see how the body is variously affected with the motion of the blood. Thus we see when we are moved to anger, how the blood doth boyl in the veins. So in fear the blood doth recede from the outward parts to the inward, which causeth a paleness in the face; thus joy sendeth out the blood, and causeth a redness in the face; thus when we are ashamed we blush, so that we betray our selves in a fault, according to the old saying,

Hec quam difficile est crimen non prodere vultu.

The affections that happen in the blood are the same that happen in man. An *Ass* is foolish, a *Horse* hot in love, and in war, and a *Wolf* unruly, a *Lion* bold, a *Fox* crafty, the *Dog* docile, and so other creatures I could instance in. The *Tartars* drink horses blood to be valiant. Those beasts that are fat are soonest old, the vehicle of their sense being taken away, viz, their blood, but a beast hath no rational Soul, though it doth exert such actions. *Gen.* 9. 5. God will have the blood of man revenged on brutes, the Ox that goreth

goreth aman shall be put to death. *Levit. 20. 15, 16.* The creature was to be burned that was found naturally joyned with a man; the reason of all which was, that men might be deterred from killing his fellow creature. It being an argument *a Minore ad Majus*. If God be so angry for beast killing a man, much more for one man killing another. Now concerning the faculties of the Soul of a brute.

1. The vegetative Faculty containeth under it,

1. Nutrition. Some Creatures feed only upon flesh, as Lyons, Wolves, others promiscuously, as Dogs. Some by prey, as Lyons and Wolves, some upon what they can get, as *Pismires*, and *Earmigs*, some get prey in the night as *Wolves*, others day and night, as *Cats*. Many brutes are not made immediatly for the use of man, but for the use of other creatures, and so mediately for the use of man. The *Pismire* eateth the flesh and blood of a *Toad*, but leaveth the bones. Four-footed beasts eat more of these, whereby their flesh and milk is increased. *Serpents* endure hunger a great while, otherwise they would be injurious to man. *Swallows* devour *Wasps*, and *Titte-mice* *Gnats*. We have many *Crows*, partly to destroy all *Carrion*, and also to destroy those wormes which are bred in the earth, which do follow in multitudes. *Pies* by flitting the Barks of trees, the Wormes fall out; thus *Spiders*, *Gnats*, *Serpents*, do clear the air. Creatures that feed upon Mountains are the wholsomest, because the herbs

herbs are driest on Mountains: God hath ordered it so, that beasts do not sleep much, because they should feed in the night-time. Some chew the cud, as oxen. Some creatures are generated by copulation, others are generated out of excrements, others both wayes, as *Mice*.

1. By naturall conjunction are produced creatures of the same kind, as *Dogs*, *Harts*, &c. The *Serpent* layeth Eggs, others again generate neither by Seed nor Eggs.

2. Some creatures are generated out of rotten wood, as Wormes, lice; &c. many creatures are generated of the excrements of other creatures, others breed in the bowels of living creatures; *Bees* are generated out of *Calves* that are starved, as is noted in that *History of Sampson*; there is a Worm bred in the boughs of Oak, of which we make a Scarlet colour. So *Gnats* are generated out of Horse-dung.

3. Some Creatures are generated partly by copulation, and partly by accident, as *Mice*: *Mice* are generated in Ships, out of the putrid matter which lyeth at the bottom of the Pump. I question whether all Creatures do not lay Eggs, and whether a *Hens* Egg may not be hatched in a mans bosom. We see small Creatures are generated in mans Body by the heat of some parts. We find *Birds* to have been bred in Ships; but we leave these things to be judged of by the more learned. Those creatures that are of most use to man do generate often, and many at a time, as *Doves* and *Hares*; but others generate but seldom, and not many, as *Vipers*, &c. as

Herodotus

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Herodotus observeth. There are in Creatures distinct Sexes, and they remain so. A *Hare* is not now a *Male*, anon a *Female*; hence, we imagine so many *Hermaphrodites* amongst Creatures. Useful creatures are generated in a short time, as *Sheep* in 5 moneths time, *Hares* in 8 Moneths time, *Oxen* 9 Moneths, *Sows* in 2, *Dogs* and *Cats* in 60 dayes; but *Elephants* 2 years; *Lions*, *Wolves*, and *Bears* 3 yeares; some Creatures live longer than others, an *Elephant* 300, a *Camel* 100, a *Horse* 50, a *Dove* 40, a *Peacock*, 25, *Oxen*, *Dogs*, and *Hogs* 10, *Partridges* 17, *Sheep* 12, *Goats* 10, *Hares* and *Mice*, 6 yeares.

Concerning the *Sensitive Power* of *Brutes*. *Brutes* do excel man in several outward Senses. The *Boare* for hearing, the *Ape* for taste, the *Raven* for smelling, the *Spider* for Touch. God hath also given beasts inward senses, they can see objects, and distinguish between them by their Phancy, and they can remember them, but yet they have not right reason, what they do is in imitation, and have only shadows of Virtue; their building Nests, seeking food, prognosticating of weather, are effects of their inward senses, which the minutest animals have, as appeareth in the artificial contexture of the *Spiders-Web*, and in the *Pismires* storing against Winter; but in some Creatures these senses are more acute, in *Fishes* the Nerves are not so quick of Sense, they perceive little pain from any wound that is given them. No Creature can be without touch. The *Mole* hath no Sight, but it hath feeling. The *Snail* discovereth his way by his

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his fleshy Horns, and upon a dangerous obstacle draweth in her Horns. As to the sensitive and loco-motive faculties that are in beasts, they have them analogously as they are in man; the external Senses receive external objects, and so are carryed to the braine, there causing joy or griefe. Some creatures fly, Some swim, Some have a progressive motion, as *Serpents* and *Worms*, first by a contraction, and then by an extention of the body.

CHAP. III.

The Division of irrational Creatures.

SOME Creatures are sanguineous, others are not. The former Kind are greater; some creatures have two, some four feet, which maketh them more able to work. Other Creatures are *aquatile*, and bigger than *Sanguine* Creatures. In all kind of living creatures there is one, which is as it were King over the rest. Those that have no blood are called *Exsanguineous*, such are insects, which though they have not so perfect a heart, yet have something analogous to a heart.

3. Some Creatures are *viviparous*, and some *oviparous*.

4. Some Creatures are more in Number, as *Hares* and *Camels*; some go singly, as *Birds*, they have

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have crooked talons, beasts that live upon prey, and *Spiders*, which feed upon *Flies*. Some creatures are domestique, as the *Cow* and *Dog*, and other creatures. It is the wonderful wisdom of God, that some shun the company of man, others love it; concerning which *Job* speaketh, Cap. 39. *Who hath set the wild Asse at liberty, or who hath loosed the bonds of the wild Asse; he derideth the multitude of the City, he heareth not the cry of the driver; he seeketh out the Mountaines for his pasture, and searcheth after every green thing. Will the Unicorn serve thee? &c.*

5. Some creatures have more parts, some have fewer. But all creatures have various parts, because the Soul resideth not but in an organick body. All creatures consist of those parts, that are necessary for their nutrition, or augmentation, thus they have that which is analogous to bones and nerves; the head is the seat of the Senses, wings for motion.

6. Some Creatures have feet, and they either have 2. 4. 8. or 10 feet, as *Spiders*. Those Creatures that have wings, have either two wings, or four wings, as certain insects: *Fishes* have neither feet nor wings, because that they live in a thicker Medium than other Creatures do.

7. Other Creatures are made to labour, as *Horses*, and *Camels*; other creatures God hath made only for food, as *Hogs*. Other creatures God hath made for both, as *Oxen*. Some for safety, as *Dogs*.

7. Some creatures are dumb, as most *Fishes*. Other creatures have a voice, or rather make a Noise, and

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and especially at the time of their copulation, as appeareth by *Frogs*, which in the time of their coitus do croak and keep a great Noise in the waters; this may be seen plainly in *Harts* and *Cats*, if you observe them in the Winter time, but especially in Autumn. But this following table will comprehend in it all the Animals that have been mentioned before, or all that will be mentioned hereafter.

All Animals whatsoever, are either perfect or imperfect. Perfect creatures are either rationally or irrationally; irrationally are either those that live in the Air, or those that live in the Water, or those that live on the earth; or else there are some creatures which we call *Amphibious*, which are those creatures that live upon the earth partly, and partly in the waters. Imperfect creatures we call those which are partly Plants, and partly Animals, as *Sponge*. So is *Sea-beares-breech*, which is bred out of the earth, and are like to *Herbs*, yet if any one cometh but nigh it they have a kind of fear, and are presently contracted.

An Insect is such a creature whose head is contiguous, but not continuous to his body, as we may see in a *Fly*. So those that live both in the air, and in the Water, as are *Frogs* and *Beavers*; the rest are plain enough, from the very names of them.

Now although the preceding table doth sufficiently enough shew the order of our discourse, yet notwithstanding we will begin this History of Animals, and speak of the biggest Animals first. The consideration of which will make the other smaller kinds

kinds of Creatures more plain and easie. And thus I have shewed the use of this knowledge, and that not only in Philosophy, which is very great, but also in Divinity. For from the nature of several beasts and birds, we may draw several profitable inferences and instructions, which may be useful to Divines, in the opening of several places of Scriptures, wherein several sorts of creatures; not only Birds, but beasts and Fishes, which cannot be explained, unless we know the nature of those creatures that are there mentioned.

Now having finished the general table of all Animals; and shewed the design and Scope of this Treatise, together with the usefulness and benefit of it, we shall now proceed to speak of Creatures more particularly. And, as I said before, I shall begin the Book with the biggest Creatures first, so that the first Animal we shall speak to, shall be the *Elephant*, which is the business of the following Chapter; wherein we shall set down, not only the nature, bigness, food, &c. of the *Elephant*, but also the several places of Scripture wherein it is mentioned; and last of all, deduct those several Corrolaries, and instructions, that may be deduced from the nature of it.

CHAP.

C H A P. IV.

Of the Elephant.

THe *Elephant* is a vast creature, but very deformed; she is also very prudent, strong, gentle and docile; we shall treat of this Creature first of all, because *Job* in his 40th Chap: maketh this creature to be the beginning of the wayes of God, or the very first work of God: we may Judge of the greatness of this creature,

1. From his name; for *Behema* signifieth a Beast: the *Elephant* in the fore-cited place is called *Behemoth* in the plural number, which is as much as to say beasts, because he is instead of many beasts.

2. From his tayl, of which the Scripture saith, in the fore-cited place, that it is like a Cedar, and yet it is of no use to him, but only to keep him from the Flyes.

3. From the quantity of his drink, for the Scripture saith that he drinketh up Rivers, i. e. he drinketh very much; for *Arist.* lib. 8. c. 9. of his History of *Animals*, saith that an *Elephant* at one feeding will drink up 9 *Macedonian* measures; and in a dayes space he will drink thirty eight.

4. From his teeth, for he hath two teeth which weigh 325. pound; and *Julius Scaliger* in
C his

18 The History of Beastes; or,

his 204. Exercit: doth relate that he saw an *Elephant's* tooth longer then a man; his teeth are called ivory; of which in *Africa* and *Ethiopia* are made posts, pales, hedges, and styes for *Hoggs*; as *Virgill* hath it in the 3. Book of his *Georg.*

In foribus pugnam Ex auro solidoque Elephant.

5. From his foot-steps, the diameter of which was seen to be 3. hands and a thumb.

6. From his nose, for he hath a snout which he maketh use of to take up his fodder, which he can extend 10. cubits in length: he loveth to be in waterish and fenny places; untill he is hindered from taking breath by some weeds, &c. that hang over his snout; for by reason of the vastness of his body he cannot easily come out of the water; his height is judged to be 16. foot; that it doth delight in fenny places, *Job* seemeth to intimate in his 40. Chap. and 21. v. where he sayth, he lyeth under the shady trees, in the Covert of the reeds and fenns: although some would understand this of the vastness of his body, which is so great that it cannot be covered by many trees; yet withall it shews that it doth delight to be in fenny places.

We may consider the strength of this Creature from these 6. particulars.

1. That *Aristotle* lib. 9th of the *Hist. of Animals*, affirmeth that it can overthrow a house.

2. That *Xerxes* himself saw an *Elephant* pluck up a palme-tree by the roots, and when he had done he spurn'd it away with his feet.

3. *Alian*

2 Description of living Creatures. 19

3. *Alian*, lib. 18. sayth that *Elephants* have tumbled down great walls; so that toward the *East* when the inhabitants go to warr they most commonly get the victory by *Elephants*.

4. *Job*, Chap. 40. v. 18. sayth that his bones are like barrs of iron.

5. *Maccab.* 6. and 37. it is sayd that upon every *Elephant* were strong towers of wood wherein were 32. men besides the governour.

6. That he never sleepeth lying; for if he should once lye down he could never get up again; but though this be so large and strong a creature, yet it is so ordered by the wonderful goodness of God, that it is a most milde and gentle Creature, for otherwise neither man nor beast could live for him; he is not only milde and gentle, but of all Creatures he is the mildest; and this will appear,

1. From the Holy Scripture, *Job* 40. 10th, behold now *Behemoth* which eateth grass like an *Oxe*, i. e. although it be so vast a Creature, yet it is so gentle that a man may rule it.

2. You may easily tame an *Elephant* after it is taken; as to the taking of *Elephants* there be divers wayes, whether they take them alive or dead. The *Ethiopians* when they have killed an *Elephant* they build a smal tent, and there they stay untill they have eaten it up. Those who would take them alive mark the paths that they are seen most commonly to go in, and there they dig a pit so cunningly that the *Elephant* coming along her old path as she used to do, being not aware

of it falleth into it. As soon as she is in, she is by 3. or 4. men beaten upon her tenderest parts very smartly untill she is almost mad; when they have so done, cometh another Huntsman who deplorest her condition, and threatneth the former Hunts-men, and giveth her some of the juice of barley, as also some meat, and this he often doth, coming to the pit and asking him whether he will come out or no, untill by degrees the *Elephant* begins to know him, and to yield to him in any thing; another way they have to take them alive, and that is thus; they make a very large pit of about a mile in compass, in the place where they most use to haunt; the passage into it is very narrow and straight, which is presently stopped up as soon as the *Elephant* is got in. In *Aethiopia* they diligently observe what trees they lean against when they sleep (for they sleep always leaning) then they go and cut that tree on the other side almost in two; and having so done they go away, but never leave any foot-steps behind them to be seen; at Evening the *Elephant* coming to lean against it with all his weight it breaketh in two and so she falleth down; sometimes whole troops of men go to hunt her, as *Strabo* saith; sometimes the tame *Elephants* carry armed men on their backs; and so they take the wilde ones.

3. In a little time these creatures are made so gentle that they will take out of ones hand like a little Dog, and will as it were embrace one with his snout; so then he will suffer one to put ones head between his jawes, and will not shut his mouth until

untill you pull it out again.

4. He never layeth snares for any of his fellow creatures, but suffereth them to live quietly by him.

5. When whole flocks of little creatures meet the *Elephant* he will gently move out of the way, lest they should bruise themselves against him.

6. *Philostratus* sayth that he saw a boy of about 13. yeeres of age who sate upon a great *Elephant*, and with a little stick guided it whither he wolud, to the admiration of the beholders.

7. He is not fed of flesh, neither doth he live by prey, but is content with green herbs, as the Scripture saith, *he eateth grasse like the Ox.*

8. He is very much delighted with musick and singing.

9. He very much dreadeth any snare that a man layeth for him, but most of all when she hath young ones; many times if he see a man he will go aside as if he fled from him, lest seeing such a huge creature he should be frighted; but if he doth but give him a nod he will salute him; sometimes he will go before, sometimes behind him; and will if need be set him in the right way: But if once he knows that he intendeth to lay snares for him he destroyeth him; and when he hath so done he giveth the carcass to the next *Elephant* he meeteth that he may see his Enemy. Therefore they often meet together, and make a company, as *Pliny* sayth, lib. 8. Chap. 4. of his *Natural History*; the gentleness, memory, and subtilty of this Creature is

22 The History of Beastes; or,

so great, that *Aristotle* sayth, when he is first tamed he will learn to make all letters with his trunk, to dance, and to bend his knees; he will learn to do his reverence to the King, to cast a stone at a mark, to handle arms; and so King *Porus* (whom *Alexander* overcame) had an *Elephant* whom if his guide did command to kneel down would presently fall on his knees.

He very well knoweth his name, and by dayly use he will understand the language of his country; and what soever he is commanded to do he faithfully doth it, never deceiving his guide: if an *Elephant* be to go to Sea, he will not enter into the ship, unless the master of the ship will swear he shall return again.

Plinius Mutianus, who was three times Consul at *Rome*, saw at *Puteolis*, that when an *Elephant* at sea was forced to be thrown over board, lest he should be frighted with the vastness of the Ocean, and the distance that he was from land, they used to make him go backwards, and so tumble him into the sea.

Plutarch also maketh mention of another *Elephant*, whose governour allowed him a whole measure of corn every day; but he who gave it him alwayes took away half of his allowance; the governour coming one day himself gave him a whole measure of corn; the *Elephant* with his trunk parted it in half, and so discovered the fraud of his feeder.

He tells us also of another, who was in love with a very beautiful woman of *Alexandria*, who going by

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by her brought her some apples, and with his trunk fawned upon her.

Athanasius tells us of an *Elephant* who did no hurt at all to a little childe that lay between his legs.

Many like Examples we have in several Histories; in a certain *Island* in *India* called *Zilana* are found very large ones, and those who will learn the languages of strange countreys.

When *Pompey* was the 2d time Consul at *Rome* he brought severall *Elephants* into the publique Theater to fight with several Archers; but when the *Elephants* saw that they were hated by the people, they shewed themselves to be very much troubled, which they signified to the people by several gestures and lamentable cryes; at which the common people were so moved that they wept, and cursed *Pompey* for his cruelty. From what hath been sayd it plainly appears that there are shadows of virtue in *Elephants*; but this will yet further appear by what followeth.

1. *Elephants* are very milde and gentle not only towards other Creatures that are but small, but also towards men which are wandring in holes, in caves, and also towards criminal persons, who use to be cast before them to be torn in pieces by them; which they will scarcely do unless they be drunk with wine; so King *Bocchus* being enraged against 30. men, commanded them to be bound to 30. *Elephants*; but the *Elephants* would not be bound to them, not being willing to be Executors of the Kings cruelty.

24 The History of Beutes ; or ,

2. They never gorge themselves by eating too much ; and if at any time they do eat more then they should do , they punish themselves afterwards by abstaining from meat for some dayes, that they may be ready to fight, or for any flight if occasion should be ; which is a great Example of Temperance and providence.

3. They never couple with any strange *Elephants*, nor with their own very often, but only for generation-sake , and that not in the sight of other *Elephants*, but in private by themselves.

Neither doth he return to his fellowes before he be very well washed ; and while the female is big the male doth not leave her , but is alwayes with her ready to defend her ; she is said to carry her young two years, and to bring forth in the water, because she is very much afraid of the dragon. Others report of the *Elephant*, that she brings forth but once in her life, and then but one neither ; which *Scaliger*, Exercitat. 204. Sect. 1 seems to deny, because (sayth he) there are seen many young ones to go by the side of one *Elephant*.

4. They never leave their young ones but are alwayes with them, to defend them, and will lose their life as soon as their young : when they go in companies, the oldest goeth fore-most ; when they are to go over the water, they carry their young ones in their snout, some carry them in their teeth ; those that are bigger follow them : for the great ones can go over where the young ones cannot ; all which are as it were shadowes of love and gentleness.

5. They

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5. They never pass by a dead *Elephant* unless they can find a bough or a clod of Earth to cover them with, by which they shew a great deal of piety in burying them.

6. They carefully cure those who are sick or wounded, they provide them meat and cherish and help them in all their dangers, and if they see the Huntsman they run upon him , and fright him away. When *Hannibal* could not make the *Elephants* go over the River, he used this stratagem. He commanded that one of them should be wounded in his ear and to be thrown into the River, and as soon as the wounded *Elephant* was in, all the rest followed her.

The wounded *Elephant* when he is hunted seeks for *Aloes*, but before he useth it, he will lift up his head, and use certain other gestures , which is (as their Governours say) an imploring Heaven, and as it were an imitation of Religion.

Others will salute the New-Moon, and at that time many of them will get together, and with delight and reverence, as they can, do behold it.

7. They have a desire after praise, for it was obserued that one of them, who was of a more dull capacity, was often corrected, and had but a bad esteem amongst them. When they are commanded to do homage, as it were to the Moon, and are not able to do it, they will strive with themselves untill they can do it. Hence we may learn good instructions, as to obedience, and to diligence in our studies.

When they are overcome by any of their fellows,

lows, they are very much ashamed of it, and cannot endure their presence, nay, not so much as to hear them; hence we may learn honest emulation: for it is commonly said, that he who yields to any one, will be no body.

8. They cannot swim, yet they delight to be in Ships, whence *Erasmus* borroweth this similitude; as the *Elephants* who by reason of the greatness of their bodies cannot swim, yet they love to be in Ships, so many who are unlearned, yet love to be in the company of those that are learned. Whence we may learn not to cast away or despise the Arts, because we are ignorant of them our selves; but we should love and admire them in others, lest the old saying be verified in us, viz. *That learning hath no enemy but the ignorant man.*

9. They are said to want Gall, or at least they have very little, as appears from *Maccab.* 6.34. to provoke them to fight they shewed them the juice of grapes, and Mulberryes, which in the beginning of a fight doth very much enrage and provoke them, in so much that (as *Osonius* relates) they did not only carry wooden Towers on their backs, full of men, but they also took swords in their Teeth, with which they did good execution. But this rage (as the same *Osonius* relates) doth not last long, for they being impatient of any pain, if the Enemy do but wound her on the side, she will be so enraged, that she will rush through the Army, and by that means will so disorder it, that it cannot be put in order again; Neither can any man make her tame again. The

The long lives of the Elephants is very wonderful; some say it liveth 200 yeares, others 300. when *Alexander the Great* had conquered one *Phorus*, King of *India*, he took a great *Elephant*, which had fought very valiantly for his King, and named him *Ajax*, and dedicated him to the Sun, and let him go with this inscription, *Alexander the Son of Jupiter hath dedicated Ajax to the Sun.* This *Elephant* was found with the same inscription 350 years after, but many of them do not live to that age, for they are often sick of very dangerous diseases.

II. We shall next speak of the Antipathy that is in this Creature; and though they are many, yet we shall speak of some of the most observable.

1 They cannot endure the grunting of Hogs, an example of which we have in the Wars of the *Margarens*; for when *Antipater* brought a great many *Elephants* loaded with armed men, against whom the Enemy brought a great Company of Hogs in the middle of them, after the Hogs had been pretty well beaten, they began to fall a grunting; the *Elephants*, as soon as they heard them, ran all away. We may hence see the reason, why wise men are moved with calumny and reproaches.

2 There is a great Antipathy between *Elephants* and *Dragons*, although *Elephants* do exceed them not only in the greatness of their body, but also in strength, yet oftentimes the *Dragon* doth overcome and ensnare him, sometimes by lurking in pathes in which he useth to go, sometimes by getting on the top of that against which he leaneth at night; and because *Elephants* alwayes go through woods

woods in Companies, the *Dragon* sets on the last; the first thing a *Dragon* doth, when he takes an *Elephant*, is to entangle his feet in a knot; after that the first part he wounds is his Ear, which he wounds untill the blood spout out, for the *Dragon* being a very hot Creature drinks the blood of *Elephants*, which he knows is cold, and that is the reason the *Dragon* drinks so much of it in the Summer time. After they have killed the *Elephant* by sucking his blood, they never touch the body; the *Dragon* will drink himself drunk with his blood, and they will drink untill they burst themselves, so that the Conqueror and Conquered dye both together; hence *Erasmus* doth infer the uncertain chances of Warr, for oftentimes both parties perish; and we may also compare it (saith he) to *Christ* and *Satan* combating together, and also to the Tyranny of wicked men to Christians; for as *Dragons* do thirst for the blood of *Elephants* most in the Summer-time, which they get by fraud and craft, so Tyrants do chiefly desire the blood of good men, when Acted by their passion; and as *Dragons* oftentimes do perish together with the *Elephants*, so Tyrants themselves oft-times undergo grievous punishments; there are many famous examples to this purpose to be brought out of *Eusebius*, concerning *Domitian*, *Maximianus*, *Maxentius*, and *Maximinus*, whose cruelty was so great, that in one Moneth were slain 7000 by their command, but they all underwent great and Tragickall punishments; *Domitian* killed himself, *Maximianus* was murdered, *Maxentius* was overcome in warr, and

and he together with his souldiers were driven into a River, and were drowned; and *Maximinus* was eaten up of Worms.

The Story of *Julian* is known to all almost, who walking alone by himself in a solitary place, was on a sudden wounded with a Weapon which he had about him; he taking some of the blood in his hand, and holding it up toward Heaven, sayd, *Thou hast overcome me, O thou Galilean*, so that it was truly said of the Poet.

*Ad generum Caesaris sine cade & sanguine Paali
Descendunt Reges & sicca morte Tyranni.*

3. There is a wonderful Antipathy betwixt an *Elephant* and a *Ram*, which when he seeth he is much terrified, and he is even mad, yet at the sight of a *Goat* he groweth tame. So the *Romans* used to make the *Elephants* of the King of *Epirus* to run away by bringing *Rams* to them; this may teach us allegorically, that learning like the *Goat* doth tame the fierceness of barbarous people; whence it was well said, that he who hath well learned the Arts, it doth better his manners. Thus the wind did obey *Christ's* command, as we may read in the Evangelical story; so the *Jews*, when our Saviour said these words, *I am he*, fell back; so the *Heathens* left all their Oracles, Idols, and Divinations, when once the Gospel of *Christ* was made known to them. Thus sinners when once they received the impressions of the Holy Spirit they grew more milde and civil.

4. The *Elephant* is said extremely to hate a *Moose*, insomuch that if the *Moose* touch any thing

30 The History of Brutes; or,

thing that is in his Manger, he will not eat any of it, so that a small Enemy may torment an Heroick mind.

5. So if a *Swallow* be thrown into the water where an *Elephant* drinks, he will turn from it.

6. Oftentimes the *Elephant* and *Chamelion* are fed together on a green bough; the *Elephant* often eateth wild-Olives, for he cannot live without them.

7. The *Elephant* doth not love the sight of fire, neither can it endure the sight of *Grapes* or *Mulberries*, and the reason of it is, because a red colour moveth the spirits, which are conveyed through the blood; for if the blood be once moved, the whole body is disturbed, hence those that have red garments can never catch them. The *Indian Elephant* is nine Cubits high, and five broad; sometimes she will tear an Arm of a Tree off, which twenty five men pulling with a rope cannot bend it to the ground; when other food fails, he liveth on roots which he diggeth out of the grass.

CHAP. V.

Of the Camel.

A *Camel* is a very large Creature, of a tall stature, and hath a hard skin, a small head, of a brown colour, very chaste, and an Enemy to *Horses*.

1. The

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1. The Scripture too seems to intimate to us, how great it is, *Matth.* 23. 24. speaking of those who more regarded the commandements of men than of God, saith they strain at a *Gnat*, and swallow a *Camel*, signifying those who strain their drink, lest they should drink a *Flye*, and in the mean while swallow a *Camel*.

2. It hath a very thick skin, *i. e.* as *Aristotle* saith in his second book of the *History of Animals*, *Chap.* 2. of all four-footed beasts he hath only that which we call a Bunch; in *Eesai.* 30. 6. He is said to sit upon the bunch of *Camels*. There are found several of them in *Arabia* and *Asia*; those in *Arabia* have two bunches, those are called *Dromedaries*.

3. These Creatures are made fit to carry burthens in War; and that they may go the faster, they sometimes are gelded, for one *Camel* that is strong will carry a thousand pound weight; they commonly will carry seven hundred.

4. In old age, or in any disease his strength doth very much decay, but then he will carry a hundred pound. Hence the proverb, that an old *Camel* will carry the burthens of many *Asses*, *i. e.* That a Vertuous man in old age or sickness doth excel many a young man who is in health. When he is to be loaded he will kneel down if you do but touch him on his knees with your hand; when they kneel they bend their foremost hams; they will not take more than their ordinary burthen, or more than their strength will bear.

5. *Camels* are a most swift Creature, by reason of

32 The History of Beutes; or,
of the largeness of their steps; those *Camels* which
are small, and cannot carry any burthen, yet
they will go twenty five *German* miles in a
day.

6. They will not go beyond their usual Stages,
and if once tyred in a Journey, he will not stir
(though you lay on never so many stripes) unless
he hear some musick.

7. They are of a very hot temper, and there-
fore of a very lean and spare body. And by rea-
son they are hot they have a very good concocti-
on, which is the reason why their Milk is so
wholesom for man.

8. They cannot endure Cold.

9. They never over-burthen themselves with
meat, but are content with a little.

10. They never drink in clear water, but first
they make it muddy with their feet, as do also the
Elephants, &c.

11. They can endure thirst for four dayes toge-
ther, but if forced to it, for fifteen dayes. There
are *Camels* found in *Lybia* which feed upon grass,
and if it be wet with dew, they never drink.

12. *Camels* have many ventricles, and not
without cause, for they loving thorny meat, and
that which is very hard of digestion, it would ne-
ver be so well unless they had more ventricles than
one, yet they have teeth but on one side, because
they have so many ventricles, which will digest
their meat without so much chewing.

13. They do not couple openly, but in some pri-
vate place, and in that place where they couple,
there

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there the *Male* and *Female* alwayes meet after-
wards. In the time of their Coupling they are
very fierce, insomuch that they will endure no one
to come nigh them, unless it be the Keeper himself
and that very scarcely neither.

14. They are altogether free from incestuous
Copulation; the young one never goeth along with
his Dam, although you would force him to it.
Aristotle giveth us an example of this, of a certain
Camel that was by his Keeper brought to his Dam
to cover her, who lay hid being covered with
straw, the *Camel* leaps on her; some of her co-
vering falling off, he knew her, at which he being
enraged, he leapt upon his Keeper, and tore him
in pieces.

15. They have no Horns, nor teeth in both
jaws.

16. Their feet are fleshy like *Geese*, therefore
it is that oftentimes they make small puddles to
wash their feet in.

17. They are sometimes troubled with a kind of
Maligness, and sometimes they have the Gowt,
which oftentimes kills them.

18. They are said to have no gall, which must
be thus understood; not as if they had no choler at
all, but they have a cholerick humour which runs
through their veins, which is the reason that they
are so patient, which would not be were their
choler in one place.

19. It is very rare to see a *Camel* leap, and as
difficult to bring them to it; whence the Proverb,
*A man is as fit for such a business, as a Camel is to
leap.*

34 The History of Beasts; or,

leap. *Julius Caesar Scaliger* tells us how to make a *Camel* leap; thus, let a young one be shut up in a hot house, which is more than ordinarily heated, and at the doors let some little bells be rung, the *Camel* being very much enraged with the heat, will begin a little to lift up his feet, and afterward more and more, so that when she cometh out again, whensoever she hears bells she will leap.

20. They say that there is a mutual love between *Camels*, for when they are in Company, or in a Stable together, if one of them chance to be sick, the rest of the *Camels* will leave their meat, and by several gestures will declare a sympathy with him.

21. *Camels* are exceedingly hated by *Horses*, a notable instance of which *Herodotus* hath in his first Book of the War between *Cyrus* and *Craesus*. *Craesus* bringing an excellent Troop of Horse into the field, *Cyrus* used this stratagem, he brings a company of *Camels*, and sets them in sight of the *Horses*, who being not able to endure their sight or smell, immediately fled away.

22. In the East they are fed among other Cattle, and *Historians* tell us that several *Camels* have been roasted whole, being stuff'd within with other small Creatures, as in our dayes *Oxen* are roasted whole on some grand festivals.

Thus having explained the several properties of *Camels*, it now remains that we shew the several *Allegories*. 2. Why a *Camel* is said to be unclean, the *Jews* being forbid to eat it, *Levit. 11.* 3. How it is that *John Baptist* was said to have his garments of *Camels* hair.

1. For

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1. For the several *Allegories*.

1. A *Camel* is a deformed Creature, and Nature hath so formed her, as if she were Created on purpose to carry burthens. So the Ministers of the Gospel are despised and slighted; for Christ hath not chosen the wise and strong, but the weak, who are compelled oftentimes to carry great burthens of affliction.

2. As there is a natural enmity between a *Horse* and a *Camel* (yet so that the *Horses* shun the *Camels*) so it is very rare to see the great men of this World to agree one with another, who carry themselves so high in their deportment, the Ministers carrying themselves humbly to them, yet at last those great ones are forced to yield to them.

3. As *Camels* Milk is the best and sweetest, so the Doctrine of the Gospel concerning peace with God, and remission of sins, is most sweet and pleasant, bringing comfort to the disconsolate, and relief in the greatest misery.

4. As there is a mutual love between *Camels*, especially towards the sick, so there ought to be a great care taken by Ministers to keep and preserve peace and unity amongst men.

5. As *Camels* are chaste and continent, so ought all men, but more especially the Ministers of the Gospel.

6. As *Camels* are content with a little meat, and can long endure thirst, so Ministers ought to be very moderate in the use of these outward things, not guilty of Covetousness, not Usurers,

not guilty of filthy lucre, for they should know that in this life they must have the water of tears, and the bread of affliction.

7. As *Camels* fall on their knees when they take their burthens, so the Ministers ought patiently to take their burthens, and undergo the difficulties that may attend their Office.

8. As *Camels* will not go beyond their Stage, nor will they take more than they can, so Ministers should do the like, not to cover anothers place and neglect their own. Whence, in the Fable, the *Camel* desiring Horns from *Jupiter*, he took from him his Ears. i. e. She desired more, when she did not make use of what she had.

9. As *Camels* have many ventricles for the better concoction of what they eat, so Ministers ought to meditate again and again, and diligently to correct those things which they intend to preach, and not to speak what comes next.

10. As *Camels* have not all their gall in one place, but it runs through their veins, so Ministers ought not easily to be provoked to anger.

2. We come now to speak of that place, *Levit.*

11. 4. in which the *Jews* were forbid to eat the *Camel*, because it cheweth the Cud, but did not divide the hoof, therefore it was unclean. The reason of which is this, the flesh of a *Camel* is not unclean or noxious of it self, nor is it said it shall be unclean to all, but only to the *Jews*. So again, if they touched any thing that was unclean, they were to remain unclean up till the Evening, but not

not for ever, therefore we see that all things are good with respect to the time and place; so that by these prohibited meats God would signifie unto us, that chewing the Cud is an Emblem of purity, and dividing the Hoof an Emblem of modesty, for those Creatures which chew the Cud are fed with purer meat than those which do not; and those Creatures which part the Hoof are not so fierce as those which do not. That which the *Jews* were to learn from those Creatures which chew'd the Cud, and divided the Hoof, was this, that they ought diligently to meditate and consider of those divine truths which at any time they heard, and from the gentleness of those Creatures to learn mildness and courteousness towards all: *Luther* in the beginning of his book of directions for reading of the Fathers, useth this metaphor; that those Fathers only are to be chose which savour of the spirit. So *Lactantius* followeth the metaphor well, in his fourth Book, Chap. 18. Concerning the prohibition of eating *Hogs* flesh.

So God had respect to this in all their sacrifices, as *Galatinus* in his history of the *Jews*, lib. 11. Chap. 9. saith, that those Creatures which were sacrificed did figuratively signifie unto them several Vices, and the mortification of those Vices, and partly Vertues; so the firstlings of the *Sheep* which *Abel* offered up to God, and the Paschal Lamb signified the suffering of the *Messias*. So *Kids* and *Goats* signified unto them the mortification of the sins of the flesh by repentance, as also the impurity and the filthiness of every sinner.

By the *Bull* was signified pride, by the *Calf* wantonness, by the *Goat* and *Sparrow* unconstancy. Contrarily, by the *Sheep* was signified gentleness, by the *Lamb* innocency, by the *Ox* fury, by the *Turtle-Dove* Chastity, by *Pigeons* which fly in Companies, and have no Gall, is signified Charity; thus *Galatinus*.

3. Concerning the Garment of *John the Baptist*, which *St. Adamb.* saith was made of *Camels* hair, whence ariseth two enquiries. 1. as to the Matter, and 2. as to the Form of it.

1. As to the Matter of it, we must know that the word which we translate a *Camel*, signifies in *Greek*, a Cable-Rope, therefore

1. Some think that his Garment was made of *Camels* hair, as our hair Cloath is made of *Goats* hair; which Garment was formerly a sign of Repentance, and did suit with him who was a preacher of Repentance. *Philip* was of the opinion that *John Baptists* Garments were made partly of *Camels* hair, and partly of *Flax*; as amongst us, we have some stuffs which are half silk, which the *Jews* were not to wear, as appears, *Deut.* 22. 11. So that in this respect also that kind of Garment - a very well suit with him who was to preach the abolishing of the Law, and the Conversion of *Jews* and *Gentiles* to one Lord, and also to signify that the Priest-hood of the New Testament did not consist in Garments.

2. Some think that it was woven with thick flax, like to our Cotton, therefore the Monks of the Order of *St. John* imitate him to this day, by such

such a Garment; but I am apt to believe that it was made only of *Camels* hair.

2. Concerning the fashion of it, some do enquire what the reason is that *Elias* (whom *John* mentioneth) is said to be a hairy man, and girt with a girdle of leather about his loyns, 2 *King.* 1. 8. which was the better to defend him from the extremity of the weather, he being a man that was often in the open Air, and in the Wilderness; and therefore *John the Baptist* would have his Garment like the Garment of *Elias*; and therefore Limners now adayes do not well in representing *John* wrapt in a *Camels* skin, which makes him look more like a Satyr than a Man. So *Heb.* 11. 37. we read that the Christians wandered up and down in *Sheep*-skins, and *Goat*-skins, the benefit of which was only to keep them from cold, as we see in the example of *Elias*.

CHAP. VI.

Of the Lyon.

THE *Lyon* is a fierce and intractable Creature, but yet famous, because it hath the shadows of many Vertues, which we may learn partly from the properries of his body, and of his soul. Those which belong to his body are these.

1. His bones are so firm and solid that they are scarcely perceived to have any cavity in them, and

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yet they are but very small; and therefore it is that his Neck is so stiff and hard, that many have thought that it had no joynts, but was one continued bone.

2. The strength of a *Lyon* is so great, that he can at once break all the bones of a mans body; therefore it is that we find in holy writ, *What is stronger than a Lyon?* *Judg.* 14. 18. And so *Solomon* saith, that a *Lyon* is the strongest of Creatures, *Pro.* 30. 30. Hence comes the proverb, as good vex a *Lyon*. Thus *Gen.* 49. v. 9. 'tis said, *Judah is a Lyons Whelp, he stooped down he couched as a Lyon, and as an old Lyon;* by which is signified to us the great strength of the Jews, who although they have oftentimes been worried, yet there have been some branches left of them even untill Christs time. So *Numb.* 24. 9. he concludes; *he lay down as a Lyon, and as a great Lyon, who shall stir him up?*

3. As the *Lyon* is the King, so it is the hottest of all Creatures, and therefore he soon digesteth his prey; he is also a greedy and devouring Creature, and oftentimes eats his prey without chewing, which he vomiting up eats it again.

4. By reason of his great heat he breeds much choler, and therefore in the Summer time he is continually troubled with a quartane fever.

5. Sometimes having eaten too much, he is forced to abstain from meat for two or three dayes, and afterwards for some time to eat but once every other day; which afterwards makes him follow the prey with more greediness.

6. His

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6. His dung is very dry and hard, so that he easeth nature with a great deal of difficulty. He makes his water as a Dog doth, with one leg lift up, which comes from him with a great deal of difficulty.

7. He hath short eye-lids, but yet very great eyes; and that is the reason that he is so troubled with the Gnats which flye in his eyes, that he is forced sometimes to plunge himself in the water when he sleeps.

8. When he sleeps, he sleeps with his eyes open, which is but very little; he is often seen to move his tayl when he is asleep, that men may see that they are not fast asleep.

9. Some Lyons have Manes, and those are the fiercest; and therefore those in *America* are very fearful and timorous, so that they cannot endure the sight of man.

2. We come now to speak of the properties which are in the soul of a *Lyon*.

1. A *Lyon* is a generous, proud, cruel, hasty Creature; and as *Horses* shew their anger by hair; so do Lyons by their tayl, which they strike against the ground when at any time they are angry; but when their passion is a little over, they strike their own backs with it.

2. They hurt no man, and are seldom angry, except they are forced to it by great hunger, or have been hurt first; they seldom pursue or hurt man or child, unless it be in their old age, when they are not able to encounter with wilde beasts for a prey; and therefore it is that when they are old,

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old, they are seen to wander up and down in Cities for a prey; *Julius Camillus*, a *French* man, tells us this story of himself; a certain *Lyon* did pursue him, but coming to him did him no mischief at all; the reason whereof he makes to be this; because the *Lyon* is one of the twelve signs of the *Zodiack*; which I do not at all approve of.

3. The *Lyon* never makes a prey of those who lye flat on their faces, and seem as if they were dead. I have read of one who putting his hand in a *Lyons* mouth, got hold of his tongue and killed him; it is strange, that although he can break Iron, yet he never meddles with wood, it being the weaker of the two; and therefore it is, that they are alwayes kept up in wooden Dens.

4. They are oftentimes seen to hide themselves in the fields, lest Passengers should be frightened at them.

5. When they are hunted, they do not make much haste from the Huntsmen; and although they pursue him over hedge and ditch, yet he will not flye, but goes on slowly before, and oftentimes stands still in the sight of the Hunters, as it were preparing himself to encounter with them; and when he comes to a great hedge, he then runs swiftly away, that he may get sight of the Hunters again, that so they might not think he hid himself for fear; so that the *Lyon* is without any malicious craft or guile. Neither are they ever seen to look askint on any one; and as they will not flye from the hunter, so they will not willingly run themselves into a snare; and therefore it is, that

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that when they go, they cover their foot-steps with their tayl, lest huntsmen should follow them by their foot-steps. 7. When at any time they are put to flight, they do strive all they can to vomit; and do provoke themselves to vomit by putting their claw into their throat, that thereby emptying themselves they may be the lighter to run. This they do also, if they find at any time, that they have overcharged their stomachs. 8. The *Lyoness*, when she hath young ones, will fight so fiercely to defend them, that she will lose her life before they shall be taken from her. *Ælian* relateth a story of a *Bear* in a Mountain of *Thracia*, who going into a *Lyons* Den, the Dam being gone out to look for a prey, found several young ones in the Den, no one being there, he destroyeth them all; the *Lyon* and *Lyoness* return'd and took him in the very act; he for fear climbeth up into a high Tree, thinking there he was safe; the *Lyon* he runneth out into the wood (the *Lyoness* in the mean time standing at the Tree where the *Bear* was) and wandring up and down, found a man with a Hatchet in his armes, whom he forced to go along with him, taking hold of his cloaths, and led him to the Tree where the *Bear* was, and there he made some signs to him, that he should cut it down; which when he had done, the *Lyon* soon destroyed the *Bear*; which being done, he carried the man into his way again. 9. In a great multitude the *Lyon* diligently observeth who it is that woundeth him, and taketh him alone from all the rest of the company, and teareth him in pieces: those

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those who have weapons and do not hurt him, he will do them no hurt, but only affright and terrify them.

1. Although, by what hath been said, we may gather the gratitude of the *Lyon*; yet it will further appear by the example of a *Lyon* at *Rome*, who would not touch *Androdes's* servant, because that not long before he had pulled a thorn out of his foot; neither do they alwayes exercise their power on every object.

2. There are six wayes whereby to make these Creatures milde and gentle.

1. The first way is to hood-wink them; *Plin* recites many examples to this purpose, which happened at *Rome*.

2. To give them meat, so as to fill their bellies; for *Arist.* (lib. 9. of the History of Animals, cha. 44) saith that when they are full and satisfied, they are very tame, tractable, and gentle.

3. When they are kept in a House; whence *Antonius* did make them so tame and gentle by this means, that his Chariot sometimes was drawn by *Lyons*; and *Hanno* also, the *Cartbaginian*, did by this means so tame them, that they did carry burthens like *Asses*; and which is more, *Antonius Caracalla* had some *Lyons* which he brought up in the house, which were so gentle that they would lick his mouth, and at dinner time used to sit on a bench by him, and to lye in the bed with him like little dogs.

4. When they are kindly used, or have received any benefit, as appears from the fore-cited story of *Androdes*,

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Androdes; also their Keeper may lead, nay, strike them, and they will do them no harm.

5. If any one lyeth flat on his face, and doth feign as if he were dead.

6. If their mouths are miraculously shut, as in the case of *Daniel*, Chap. 9.

11. They will never injure a *Camel*, if they can have any other prey; hence *Herodotus* recites that *Xerxes* did look on it as a prodigy, and as a token of bad success in his war, when a *Lyon* in his Army tore a *Camel* in pieces.

12. They alwayes hide themselves in some Cave, or high Mountain, in which they most delight to be, and there they will sit in such a posture as may the better fit them with greater violence to set on the next prey. Hence *David*, *Psal.* 10. v. 8, 9. doth recite all the several postures of *Lyons*, and doth apply them to his Enemies. But if the prey be so far from him, that he thinks he will escape, he will roar and make such a noise, that he will even amaze the wild beasts, so that they are not able to stir any further, and so become a prey; hence it is that the Scripture, when at any time it speaketh of an Enemy, to shew the terribleness of him, setteth it out by the roaring of a *Lyon*. 14. When he cometh to a wild beast, he encompasseth him with his tayl, so that he cannot get out: after once he hath taken his prey, he teareth it to pieces with his teeth and claws; and after that he hath broken all the bones, and torn the flesh in pieces, he then first licketh up the blood, before he eateth any of the flesh. 16. If he

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he espyeth an enemy approaching, he immediately leaveth his prey, and pursueth his Enemy; and if he seeth that he flyeth from him, he pursueth no further; but if he will not run away from him, and if he standeth to him, he presently destroyeth him, and then returneth to his prey again. 17. He alwayes leaveth some of his prey for other beasts. 18. Whatever Creature the *Lyon* woundeth, the blood of it turneth black, yet the fat of a *Lion* is good against a bite of any other Creature. There is a kind of secret *Antipathy* in other Creatures against the fat of a *Lion*. 19. He can contract his nails and hide them as it were in his flesh, which he doth many times, lest they should grow dull in cold weather. 20. The *Lyon* never feedeth with the *Lioness*, nor with any other Creature, but alwayes feedeth in solitary places, and desarts. 21. As the *Lioness* is very fierce, so she is also very lecherous; she will mingle her self with other *Lions*; also with the *Libard* and *Civet*. 22. In those places where there are many *Lions*, if any of them are taken, the rest presently run away. 23. They cannot be taken but in pit-falls, wherein a *Lamb* or two must be put, and then they easily run in for them. There are several things which the *Lyon* hateth, and cannot endure: 1. A *Lion* cannot endure the noise of wheels. 2. He cannot endure a *Cocks-comb*, he is very much affrighted at the sight of it. 3. A *Lion* is very much afraid of fire. 4. He is as great an enemy to the crowing of a *Cock*. 5. They are easily affrighted with the sight of any that looketh like a *Ghost*,

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Ghost, or any wayes terrible to look upon; but above all creatures they hate an *Ape* most, which is a crafty cunning Creature, which a *Lion* hath very little of; yet when a *Lion* is sick, nothing will cure him so soon as the blood of an *Ape*. 7. A *Lion* cannot endure to see a *Wolf*. *Philip Camera-rius* telleth us that a *Lion* hath no such hatred against a *Cock*, for they have been oftentimes seen to have taken both *Cocks* and *Hens*, and tear them in pieces; we have several names in Scripture, by which *Lions* are called, which are especially four. 1. They are called *Whelps*, that is, those young *Lions* that are not yet able to seek their prey: but although a *Lion* is so fierce, notwithstanding the divine providence hath put such an affection into these Creatures towards their young, that they will bring them food into the Den, until they are able to go out to take their prey. 2. They are called *Kephir* in the *Hebrew*, which signifieth those *Lions* that are not yet come to full age, but are of middle age, at which time they are most ravenous and greedy of their prey. The *Psalmist* compareth the covetous to *Lions* whelps, being violent and greedy Creatures. 3. They are called *Ari*, which is when they are at the strongest that they will be; it cometh from an *Hebrew* word, *Arab*, which signifieth to snatch, and devour, because at that age they are aptest to tear and devour: we find that Tyrannical Rulers are set out in Scripture by *Lions*. These *Lions* when they grow old are called *Levi*, because then they are not able to go out to seek their prey, but hide themselves in Dens, and

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and behind bushes, and lye as if they were asleep, and move no part of their body; so when any beast passeth by, he setteth upon him on a sudden, and teareth him in pieces; just as *Cats* catch *Birds* and *Mice*; but if they are so old, that they cannot get their prey, they sometimes do fall upon men and destroy them. But it is ordained so by divine providence, that their young ones bring them meat when they are not able to go for it themselves. A *Lion* liveth to a great age, for several of their teeth have been very much eaten in, which sheweth that they were very old.

3. Although the *Lion* is of a noble and generous spirit, yet sometimes also he is very fierce and cruel; from whence we may learn several good instructions; and first we will consider what the Scripture speaks, as when the *Jews*, *Christ*, the *Apostles*, and all wise men are called *Lions*: hence *Gen. 49. 9.* Kings are called *Lions*, whom no one dare raise; and as the bones of a *Lion* are firm and strong, so the *Jewish* state was so firmly established that although it had many enemies, yet they could never overthrow it. Moreover though the *Lion* is a strong Creature, yet is he not proud of his strength, neither hath he any craft or guile, but doth all his actions openly; so in the *Jewish* state right and Justice ought to prevail before fraud and injustice; and as the *Lion* is a great Enemy to the *Wolf*; so all Common-wealths ought to be armed with strength and power against all sedition and heresie; so *David, Psal. 101. 7.* *He that worketh deceit shall not dwell within my house, and he that*

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that telleth lies shall not tarry in my sight. And though a *Lion* be sometimes very fierce, yet he is then so noble and generous, that he will spare those who crouch to him; so it is policy in Princes to be ready to forgive, according to that of *Virgil*,

Parcere subjectis, & debellare superbos;

to spare the humble, and to bring down the proud; and as *Lions* sleep but very little, so all Rulers ought to be vigilant and watchful, as *Homer* seems to intimate to us.

ὁ χρὴ πικρὸν χιὸν εὐδεῖν κεχρήμενον ἀνδρῶς, i. e.

It is not fit for a Governour to sleep much; and therefore it is that the Ancients have given a *Lion* in the Arms of Princes, to shew that they ought to be pitiful and merciful towards their subjects; yet also just and impartial to all malefactors and offenders; therefore *Solomon* compareth the wrath of a King to the roaring of a *Lion*, *Pro. 20. 2.* *The wrath of a King is as the roaring of a Lion, whoso provoketh him to anger sinneth against his own soul;* and we find it prophesied by *Joel, chap. 2. 10.* concerning God, *That he shall utter his voice as a Lion;* thus *Christ* is called the *Lion* of the Tribe of *Judah*, *Rev. 5. 5.* so the Tribe of *Judah* is called a *Lion*; and a *Lions whelp*, *Gen. 49. 9.* So called because it was such a settled and strong Government, which continued even untill *Christ's* time, and was then the most famous Government in the whole World; and although they had several Kings and Judges, famous for power and wisdom, yet *Christ* by way of eminency is called the

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Lyon of them all; which is plain, as we might shew in several particulars; as his satisfaction for our sins, his conquering the Devil, and his several miracles. And as the **Lyon**, when he roars, doth make the other beasts to quake and tremble; so **Christ** by his word hath converted several Nations to himself, *Mic. 5. 8.* we read that the remnant of Jacob shall be among the Gentiles, in the midst of many people, as a **Lyon** amongst the beasts of the Forest, as a young **Lyon** among the flocks of Sheep, who if he goeth through, both treadeth down and teareth in pieces, and none can deliver. Thus **Christ** brought the Jews from the *Babylonish* Captivity: so holy men are compared to **Lyons**, for as **Lyons** do prepare themselves to take their prey by setting them in a convenient place, by watching, &c. so the *Apostles* were made all things to all men, that they might gain some.

2. As **Lyons** by their roaring do affright their prey, that they may make it stand still astonished; so the Ministers not by force of Arms, but by the word of God, ought to bring men to Repentance.

3. As **Lyons** will not suffer their prey to be taken from them, so the *Apostles* gave all diligence by visiting the Churches which they had planted, lest they should be drawn aside by *Satan*, the common Enemy.

4. Again, we find just men compared to **Lyons**, *Pro. 28. 1.* *The Righteous are as bold as a Lyon.* For first, as a **Lyon** is a strong and bold Creature, scorning none of his fellow Creatures, so the true Church, i. e. all holy and pious men are armed with

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with the spiritual strength of the **Lyon** of the tribe of *Judah*, by which they can overcome and conquer all those dangers and difficulties which do attend them in this World.

5. As the **Lyon**, if he finds himself sleepy, doth lye down and sleep, let it be where it will; Thus the righteous are prepared to undergo all dangers, let them happen in what place soever, according to the old verse,

Omne solum forti patria est, seu piscibus aquor;

A valiant man is never out of his Countrey.

Moreover, as **Lyons** have nothing of craft or deceit, nor will they look askint on any one, neither will they hide themselves when hunted; so holy and pious men are plain and open in all their dealings.

And as **Lyons** do hate *Apes* and *Wolves*, so true Christians are Enemies to all Tyrants and dissemblers; *Pindar* compares a wise man to a **Lyon**, being ready to bear all burthens and hard-ships that shall be laid upon him; but he is also like a *Fox*, taking counsel in all his actions; thus we have shewn what good we may learn from this Creature; and we will consider what we may learn from those evil qualities which are in him.

We find in holy Scriptures, that all Tyrants, Hypocrites, and the Devil himself is compared to a **Lyon**; and we find also, *Dan. 7. 4.* that the *Assyrian*, *Chaldean*, and *Babylonish* Monarchies are compared to a **Lyon**, and an *Eagle*, which might be for these reasons.

1. Because as a **Lyon** is a strong and fierce Creature, so most of the Kings of the above-named

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Monarchies, were both potent and cruel, as *Nimroth, Salmanasser, Sennacherib, Nebuchodonosor, Xerxes, &c.*

2. As the *Lyon* is the chiefest of Creatures, so the *Assyrian* King had vast Dominions and territories, of which we may read at large in holy writ.

3. As the *Lyoness* is a most lecherous Creature, so the *Chaldeans* and most of their Kings were subject to lust and gluttony ; so we find *Sardanapalus*, who by his lust did lose his Kingdom ; we read, *Psal. 22. 14.* that Christ complaineth, *that his Enemies are like Lyons* ; and in another place, he calls them *Lyons*, the Priests *Bulls*, and the Scribes *Dogs* ; as also *Pro. 26. 15.* *As a roaring Lyon, and a hungry Bear, so is a wicked Prince over the people.* For as a hungry *Lyon* spares none, so wicked Princes are cruel towards the innocent, devouring the Sheep. *Aristotle* calls Tyrants *Lyons*, but more cowardly Princes he compares to *Hares* ; so the fable of the *Hares* speaking to the *Lyons*, who could scarcely speak for fear of being devoured by them : it may fitly be applyed to those timorous men who dare not reprove great Potentates.

Moreover we read, *Eccles. 4. 35.* where it is said, *be not thou as a Lyon in the house*, by which all Governours of Families are taught to be mild and gentle towards their Families, and never to disturb that conjugal love and society which ought to be between Man and Wife, which we are taught by the *Lyon*, who is never angry with the *Lyoness* ; and as the Devil, so all wicked men who are his instru-

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instruments, are compared to *Lyons* ; for although the *Jews* in the Gospel called *Satan Beelzebub*, which signifies *the Prince of lies*, which they spoke out of disgrace, yet the Apostle *Peter* compares him more fitly to a *roaring Lyon, going about seeking whom he may devour* : for though the *Lyon* can go three dayes together without any sustenance, yet afterwards it makes him follow his prey with more eagerness and fierceness.

And as the *Lyon* is fierce and cruel when he hath got a prey, and in the pursuit of it covers his footsteps with his tayl, lest the Huntsmen should follow him by his steps ; so the Devil is cunning and diligent to take all occasions to get men into his snare, which he doth sometimes by drunkenness, or some other sin.

Further, as the *Lyon* doth not eat one part of his prey only, but devours it all ; so the Devil doth destroy both body and soul ; and as *Lyons* are fiercest when old, wandring near Cities making a prey of Men, so the Devil in these last times is most diligent and watchful to seduce the souls of men : and as a *Lyon* doth not break wood (though it be weakest) but Iron ; so the Devil sets on those that are most secure ; therefore *let him that stands take heed lest he fall.* And as a *Lyon* cannot endure the crowing of a *Cock*, so the Devil is only by the sound of the Gospel overcome, not by external means.

Finally, as the *Cock* is a weak Creature, yet is proud of his crowing ; so the Saints, though weak and feeble in themselves, yet do make their boasts, and do confide in the promises of *Christ* ;

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we have to this purpose the Examples of the *Martyrs*, who were cast to *Lions*, yet were not at all amazed; and those several fables of the *Lions* are not to be made light of, for from them we may learn good Morals.

CHAP. VII.

Of the Bear.

THe word *Bear*, is derived from the latin word *Urgeo*, which signifies to urge or provoke. It is a very large Creature, and very strong; mischievous, perfidious, and deformed, and a great lover of Honey: we shall speak to the properties of this Creature more particularly.

1. Although, as we said, it is so fierce, yet it is not so strong as a *Lion*, nevertheless it can break a mans back-bone asunder at once.

2. Though it hath such a strong body, yet it hath a very weak head, and therefore it is when he comes down from a Tree, he comes down backwards, but if he be forced to leap down, he takes great care to defend his head with his fore-feet. *Pliny* tells us that there have been several *Bears* found dead in the Sand at *Rome*, which were supposed to have had some blow on the head, which killed them.

3. When the Male and Female meet together for Copulation, afterwards they go backwards, and

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and never see one another again, but hide themselves in some Cave or Den, and therefore it is very rare to find a *Bear* who is big with young; there is a time in the Winter quarter when they sleep for several dayes together, and that so soundly, that it is a difficult thing to awake them; and this is the time in which they grow fat; when they are awakened, they suck their fore-feet (which are sweeter than their hind-feet, because they are more in use) and do exceedingly like the juyce which they suck from thence.

4. The female is said to be very lecherous, and doth bring forth very deformed young ones, which are so deformed, that as soon as they are brought forth, it seems to be but a meer lump of flesh, without eyes or hair, and little bigger than a *Mouse*, but not so big as a *Cat*, which she afterwards brings into shape and form by licking of it; therefore *Virgil* said, that he composed his Verses as *Bears* do form their young ones, viz. by licking, i. e. with a great deal of difficulty. *Scaliger* proves the contrary, *Exercitat. 6. Sect. 15.* where he alleadges that there have been several *Bears* found in the Alps big with young, which were cut open, and the young ones were found to be perfectly shaped in all its parts; and others have observed that the young ones of *Bears* as soon as they are brought forth, are enclosed in a certain skin, which cannot be got off but by licking, and it is a long while ere they can get it off so too.

5. The Female hath a great love and affection to her young ones, and sits over them as a *Hen* doth
E 4 over

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over her Chickens, by which she cherisheth them exceedingly.

6. She is very fierce and cruel when she hath young; therefore *Solomon* saith, *that is it better to meet a Bear robbed of her Whelps than a fool in his folly, Pro. 17. 12.* thus we find God speaking, *Hos. 13. 8. I will meet them as a Bear that is bereaved of her Welps, and will rend the caul of their hearts; so 2 Sam. 17. 8.* we find that *Dauids* counsellours were compared to *Bears*.

7. They love to be in Caves and secret places; and if they can find none, they will make themselves a hiding place with boughs of Trees, which they will place so closely together, that it will shelter them from rain.

8. They exceedingly love honey, and oftentimes do smell out Bees in a hollow Tree by the scent of the Honey-combs, which they desire, possibly, not so much out of love to the Honey, as to be stung with Bees, which cures them of the *Head-ach*, a disease with which they are often troubled.

9. It is very strange and wonderful to see how they will climb a Tree, and with their paw will tear off the bark from the Tree where the Bees are.

10. They will eat any thing; as Pears, Nuts, Plumbs, flesh; yea, some will eat Carrion: and if at any time they perceive that they have overcharged their stomachs, they eat *Pismires*, which causeth them to vomit, which easeth them; they are also very full of revenge, and if any one doth injure

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injure them, they will be sure to be revenged of him; and though they are useful in carrying of burthens, and drawing of water, yet their Masters often find, to their cost, that they are revengeful and perfidious. Further, it is to be observed, that a *Bear* is extraordinarily delighted with musick. *Paulus Diaconus*, and *Olaus Magnus* telleth us a story, that there are multitudes of *Bears* in the South, who oftentimes will come to Shepherds, and will make them play to them, till hunger forceth them to go away; and as soon as they are gone, the Shepherd will sound his horn, by which they are so affrighted, that they will never come more.

Moreover (as we said before) it is a very mischievous Creature; they are often seen upright standing on their hind-feet, and many of them will leap very well, and are very nimble and agile in several other Actions; as running, dancing, &c. *Sindrigal, Prince of Littaevia*, had a certain *Bear* which he had brought up by hand, and used so to the house, that he would every day come out of the wood to his house and knock at the door, and wait like a beggar, untill some one had brought him some meat, which when he had got, he returned into the wood again; other *Bears* have been seen to hunt *Cows* and *Horses*; and if they see a *Cow* with Calf, they will with more eagerness pursue her; some tell us that when the female hath young ones, she will work her self on her back to the Cave where her young ones are, lest any one by her foot-steps should follow her to her Den;

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Den; but if she perceive that the Hunters have followed her, and have espied their Den, she then immediately takes some of her young ones in her mouth, and some on her back, and carryeth them into some high Tree.

Again, he is often troubled with sore eyes; there are abundance of them almost in all parts, except in *Africa*, and *Numidia*; and therefore *Virgil* was much mistaken, when he speaks of the *Bears of Africa*; he never drinks as the Dog, nor sups up the water as other Creatures do, but as it were bites it up.

Hunts-men have no device to entrap them so well as by laying honey over the pit-fall, which they smelling, come immediately to the place where it is, and so are got; but they have several other wayes to entrap them; one cannot more enrage a *Bear*, then to strike or cut him on the Nose, which is the tenderest part about him; hence the Proverb, *As good take a Bear by the Nose*.

Further, it hath an inveterate hatred against *Horses*; and as in other Creatures, so in this, their hatred remains after their death; hence it is reported, that a *Bear* will flye at the sight of a *Horse's* skin.

Thus much for the properties of this beast, we will next consider what we may learn from it. The Holy Scripture compares the *Persian* Monarchy to a *Bear*, because as the *Bear* after he hath seized on any man as a prey, the first thing he doth is to flea off his skin, which is a sign of his cruelty; so the *Persian* Kings were very cruel and inhumane in punish-

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punishing Offenders and Malefactors, as *Cambyses*, who inflicted this punishment on an unjust man, viz. He commanded his skin to be flead off. There are three things, especially, to name no more, in which the *Persian* Monarchy and a *Bear* are alike.

1. As a *Bear* doth exceedingly love and delight in Honey, which by the scent they find out; so the *Persians* are meer gluttons and Epicures, wholly given to delight and pleasure; being prodigal in Cloaths, and no less in the furniture of their Houses, it being common among them to have golden Tables, and Beds of the same; neither do they come behind hand in lust and uncleanness, for *Cambyses* deflowered his own Sisters; and *Herodotus* reports of them, in his fifth Book, that it was a Custom among them, at any feast or banquet, for every one to bring in his Concubine.

2. As *Bears* are often troubled with sore Eyes; so the *Persians* had very little skill or insight in Military affairs; so *Herodotus*, lib. 7. affirms that *Xerxes* brought an Army into the field, consisting of almost an incredible number, yet he could not subdue the *Gracian* Monarchy: so likewise the *Persians*, when they fought against *Hellespont*, where a vast Army of the *Persians* were easily overcome by *Alexander the Great*, as the Reader may see more at large in *Q. Curtius*.

3. As *Bears* are observed to have very weak heads, several of them at *Rome* having been killed with a small blow on the ear; so the *Persians* giving themselves wholly up to lust and pleasure, did destroy

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destroy the natural strength and vigour of their bodies, which was the reason of that ill success which we read they had in all their wars. *Herodotus*, lib. 3. tells us, that after a war, seeing the heads of many *Egyptians* and *Persians*, he observed the heads of the *Persians* to be softer, whenas the heads of the *Egyptians* were much harder and firmer, they wasting their strength in lust and lasciviousness: there are several things I have observed in the nature of a *Bear*, which may not unfitly be compared to a *Scholastical* and *Philosophical* life; for instance, the *Bears*, at first when young, are very deformed Creatures, untill she by licking them hath brought them into shape; thus it is most commonly amongst *Scholars*, the first thing they put out is not so polite and well digested as the next is: and then secondly, as the *Bear* hath a great love and affection to her young ones, thus we see that *Scholars* do set a high price and value upon the first fruits of their study. Thirdly, as the *Bear* is so good at climbing of Trees, thus learned men should make it their chiefest business to seek those things that are above. Again, as a *Bear* loveth Caves and Dens, thus *Scholars* love retiredness and secrecy; moreover, as the *Bear* when he is tyed to a stake, will still be walking round it; thus the *Scholar* delighteth to be in his study, and among his Books, spending all his time there. Again, as *Bears* love honey, thus learned men cannot endure to spend their time in reading of dull Books, but in those Books wherein they find something of sweetness, the reading of which

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which is their chief business; for eating and drinking that is a thing they do by the by, as the *Bear* that doth not drink as the *Dog*, nor sup up his water as other Creatures do, but doth as it were bite up the water when he drinketh. And as the *Bear* loveth Musick, so do Philosophers, who are like to this Creature for passion and revenge; and as these Creatures are deformed, oftentimes troubled with bad eyes, having but weak heads; thus it is most commonly with *Scholars*, who are oftentimes troubled with the same distempers; who oftentimes are seduced with the pomps of this World, and blinded with the vanities thereof, as they say that *Bears* if you hold but a bright silver Basin before their eyes, they cannot see. *Albertus* telleth us of certain white *Bears*, which are *Amphibious*, and live both in the Air and Water; I have read that *Heliogabalus* sent several *Bears* into the Room where were several of his guests, whom he had made drunk. I need not speak of those men that have been turned into *Bears*, which as it seldom happeneth in Physicks, yet it is often seen, as to their *Morals*; some being more like *Bears* than men, as others are like *Swine*.

CHAP.

CHAP. VIII.

Of the Panther, or Leopard.

THE Panther, or Libbard, is called in Low-Dutch *Lin Panterthier*, which is also called in Dutch *Panther*, the Female is called a *Libbard* or *Panther*; it is a Creature which is found in *Asia*, the Males are as big as a *Calf*, the Females as big as a *Beagle*; it is a fierce and crafty Creature, his skin being full of little spots.

1. He is very fierce, and especially aims at a mans eyes, as *Basil* saith in these words, *I have seen and partly heard, as a thing most certain, that the Panther, of all Creatures, is the greatest enemy to man; some have shewed him the picture of a man, which with a great deal of rage he hath tore to pieces, which is an evident argument of his hatred to man; thus we may plainly see what an Enemy Satan is to God, by that enmity which he shews to man, which is his Image; thus far St. Basil.*

2. As he is fierce, so he is very swift and nimble; thus *Osonins*, in his *History of Portugal*, lib. 9. reports that the King of *Portugal* sent forth a *Panther* which was somewhat tamed, who notwithstanding when he was let loose into the fields or woods, did with a wonderful eagerness destroy several beasts which were in the field; as *Harts*, &c. A further instance of their swiftness we have, *Hab. i. 8.*
God

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God saith he would bring the Chaldeans upon them, whose Horses should be swifter than Leopards.

3. It hath a very beautiful skin, spotted with divers Colours, the spots are like an eye, so that his skin looks as if it were full of eyes, the spots are blacker in the Male than in the Female, to which the Prophet alludes, *Jer. 13. 23.* saying, *Can the Leopard change his spots?*

4. It is very crafty and subtle, and hath a very detormed head, insomuch that it frightens all other Creatures (as all other Creatures hate a *Cat*, or any thing like it) but the rest of her body is very beautiful and comely, which is the reason why she hideth her head between her legs: it is observed that she is most cruel to any beautiful Creature; thus *Jer. 5. 6.* *The Wolf of the Evenings shall spoyl them, and the Leopards shall watch over their Cities, every one that goeth out thence shall be torn in pieces:* For he oftentimes feigneth himself dead, or fast asleep; or else she hideth her self that so she may better take other Creatures for her prey.

5. Of all Creatures the *Panther* hath a most fragrant and pleasant smell, by which means he draweth other Creatures to him, and so maketh a prey of them; thus *Aristotle*, in his *Problems*, Sect. 23. *Quest. 4.* enquireth into the reason why a *Panther* of all other Creatures should smell the sweetest? Some learned men tell us that it is from the place they are in, *Asia* being a hot Region, all sweet scents being hot and dry; yet we may very well doubt of this reason, untill we have plainer evidence

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evidence of the truth of it.

6. If he hath at any time eaten any poyson, he presently seeketh for some of mans dung, which he with a great deal of eagerness devoureth, and it is a certain remedy for him, speedily curing him.

7. It is observed that they will sleep three whole dayes together, and after he is awake he roareth out, and then it is that his body smelleth the sweetest, at which time abundance of Creatures are drawn to him by the scent of his body.

8. Although he be so fierce and cruel a Creature, yet it is reported of him, that he is not unmindful, or ungrateful to any one that doth him any courtesie: for the truth of which we have the testimony of several *Historians*, which do affirm that if he meeteth a Passenger that is wandring up and down in a Wood and cannot get out again; if he hath formerly shewed any kindness to his young ones, he will take him and set him in his way. *Ælian* telleth us that the *Leopard*, while young, accompanieth with the *Kid*; it is reported that a certain *Kid* being cut to pieces, and given to the *Leopard* to eat, he would not touch it, being his old companion. Although men oftentimes do indeed devour as it were their neer relations.

9. If at any time he hath touched any poysonous flesh, he immediately dieth. The *Panther* hath an inveterate hatred against three kinds of Creatures more especially.

The first is the *Dragon*, whose voice he cannot endure, neither the scent of him.

2. He hath an inveterate hatred against the *Hyena*;

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Hyena, and that not only while he is alive, but after he is dead; so he hateth the *Leopard*, that if he seeth a man that hath only his skin, he will fall upon him and destroy him; it is affirmed by some, that if the skin of a *Hyena* and a *Leopard* be hung up both together, the hairs of the *Leopards* skin will all fall off. 3. He is a great Enemy to the *Cock*, he cannot endure his flesh, inso-much that he will not meddle with a man that he smelleth hath eaten of a *Cock*.

11. The Female is not so cruel as the Male, for she hath a very large heart; the reason why she is so timorous and fearful, if at any time she doth any mischief, it is meerly out of fear.

12. The Female is very lecherous, she not only coupling with the *Panther*, but with the *Lion* also.

13. The Females skin hath a more fragrant and odoriferous smell with it then the skin of a Male.

14. Although this Creature be so valiant and sible, yet it is easily intoxicated with wine, which he is very greedy of; therefore it is that the Huntsman pours wine into the water that he drinketh first in a morning, and when he is very thirsty, he is drawn with the scent of the wine to the place; after he hath drunk, it flyeth into his head, which maketh him wanton, sporting himself in the fields with other Creatures, until at last they are tired, and fall asleep; so that then they are easily taken: and thus we have shewn the several properties of this Creature, let us now see what is to be learned from them; and although we may compare them

to all cruel men, to Devils, &c. yet we will first take notice what the Scripture saith; thus we find it comparing the *Grecian Monarchy* (as also *Alexander the Great*, who was a chief member of it) to the *Panther* or *Leopard*; the reasons of which according to *Peterius*, and others, are these that follow.

1. As the *Panther* is no bigger than a *Beagle*, yet is very strong, thus we see that *Alexander* the Great had but a small Empire, yet with an Army consisting but of 40000 men, conquered the *Eastern Countries*.

2. As the *Leopard* is a very swift Creature, thus we read how that *Alexander* the Great, in the space of twelve years had got the whole Empire to himself, for at twenty years of age he enjoyed his Fathers Kingdom, he dyed when he was but thirty three years of age, at which age men use to have but little of any experience and prudence; but how much he gained in those twelve years, we shall know hereafter more at large: he being once asked how he brought about such great things in so small a time, he answered, *μηδεν ἀναβάλῃς μὲνος*, never delaying nor procrastinating any business; but it is much to consider what a fiery bloody Empire he had; therefore *Apelles* pictured him carrying Lightning in his hand, his Mother *Olympias* when she was with Child dreamed that it lightened into her womb, and that it caused a great flame. In seventeen dayes time he built that noble City of *Alexandria*, seated upon the River *Tanis*. In three fights he conquered all *Asia*, and built

seventy

seventy Cities, and as *Hieronymus* saith well, that he was rather famous for his victories than his war, thus we read in the Prophet *Daniel*, who speaking of the *Leopard*, chap. 7. v. 6. saith, *that dominion was given to it*; for when he came to *Jerusalem* and met the *High-Priest* there, he fell on his knees and worshipped him, being asked the reason why he would so debase himself, he answered, that he did not Worship the man, but God; for the night before God did appear to him in the shape of a *High-Priest*, and promised him several Victories.

3. As the *Leopard* hunteth all living Creatures, and maketh a prey of them, so the Dominion of *Alexander* was very large, as the Prophet *Daniel* saith, that he had dominion over the whole Earth; thus 1 *Machabees*, it is said that he went even to the ends of the Earth, for he had overcome the greatest part of *Europe*. All *Asia*, *Macedonia*, *Armenia*, *Iberica*, *Albania*, *Cappadocia*, *Syria*, *Egypt*, *Mount Taurus*, *Caucasus*, *Media*, *Persia*, *India*, and indeed, all the *Eastern Countries* in general; several Kings being subject to him; and he had gone further, had not his Army mutynied; as the learned have observed out of *Q. Curtius*; coming from the *East* to *Babylon*, he found there the Ambassadors from several Nations, not only from those which he had conquered, but from those which he had not conquered; as out of *Africa*, *Spain*, *France*, *Italy*, and also from the *Romans* themselves, and he had conquered the whole *Mediterranean*, and the rest, had he lived a little longer.

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4. As the *Leopard* hath a most sweet and fragrant smell, thus *Alexander* was not only civil and courteous to all, and happy and successful in all he undertook, but as *Plutarch* affirmeth, he had a sweet smell came from his Body, he being of a hot and moist temper; we will not now speak any thing of his converting the *Barbarous Nations*, how he instructed them how they ought to cherish and nourish their Parents, and not to destroy them, as some of them did, he also taught them to abstain from incest, it being common among them to lye with their own Mothers. From his loyns came four Kings, viz. *Antipater* in *Macedonia*, *Antigonus* in *Asia*, *Seleucus* in *Syria*, and *Ptolomy* in *Egypt*.

5. As the *Leopard* is a fierce and cruel Creature, thus *Alexander*, he overcame and destroyed all his Enemies, he never sat down before a City, but he took it; although he hath fought with the Enemy when they have been *Armed*, and his Souldiers *unarmed*, yet he got the *Victory*; many times he hath fought alone himself, and scaled the walls himself.

6. As this is a most crafty subtle Creature, so *Alexander* by his policy overcame many wise and grave *Seniors*, he had a quick and ready wit, he having an extream love to all learned men.

7. As the *Leopard* is full of spots, but beautiful ones, so there were in *Alexander* many vertues together, for he was like *Achilles*, and like *Agamemnon* for chastity, for piety like *Diomedes*, and like *Cyrus* for Magnanimity, and for a quick wit like

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like *Themistocles*, and for learning like his Father; but whatsoever we have said of him, or can say of him, is less than he deserveth.

8. As the *Leopard* is a furious Creature, and cannot be taken but by wine; thus *Alexander* is said to have loved wine extraordinarily, and when he was drunk he was guilty of many enormous crimes; he often drank so much that he slept three dayes together; he would often appoint drinking matches, giving large rewards to them that overcame; when he was drunk he set that famous City *Perspolis* on fire, and killed his dear friend *Clitus* when he was in drink, at which he grieved so much, that it had almost killed him; he once made a feast, to which he invited 9000. guests, and to every one he gave a golden plate; so that he who once overcame the whole world, and was most chaste and continent, at last could not overcome his voluptuousness and gluttony. *Q. Curtius*, in his tenth Book, goeth about to excuse him for this; we may also learn from what we have read of this beast, to apply them to several other noble men, who being destitute of divine grace, although at first were famous for many noble and *Heroick* actions, and would stick at no dangers, yet at last lost all this, and came to sad and tragical ends. *Hercules* was in some things very like to a *Leopard*, destroying all Thieves and Robbers, at last being overcome with his own lust and passions, he gave himself wholly up to Women, one of which knocked him on the head with a *Slipper*; thus *Themistocles*, who overcame all the *Persians*, and kept all

Greece under him, yet in his old age he was so lecherous, that he was drawn into the Market-place by four Women instead of Mules; moreover now I will compare this *Leopard* to the Devil, as *St. Basil* did, for

1. As the *Leopard* is so crafty and subtle, so we cannot express the malice and subtilty of this common enemy.

2. Thus the Devil (as the *Leopard* hath a most fragrant scent) sometimes transformeth himself into an Angel of light; and as the *Leopard* hideth himself, feigning himself to be dead, or asleep, the easier to ensnare his prey; so the Devil oftentimes covereth his temptations with fallacies and deceits, the better to take the simple: and as the *Leopard* with a great deal of eagerness leapeth upon his prey, so the Devil is never sluggish nor slothful in tempting of us, but he doth (as he is a roaring *Lion*) snatch away the wicked; finally, as the *Leopard* never changeth his spots, so he will not leave off deceiving mankind; nay, by so many years experience as he hath had, he is much craftier, and now in these later ages he is more fierce and cruel, by how much the nearer he seeth his *Judgment* coming; and therefore we ought alwayes to implore the Son of God that he would restrain and confound this cruel Creature; but so much for the *Leopard*.

CHAP. IX.

Of the Tyger.

A *Ristotle* in his ninth Book of his History of Animals, Chap. 29. saith, that in Asia are found more cruel beasts, in Europe stronger, and valianter; but that in Africa there are beasts of stranger shapes; and therefore this Creature being found only in Asia, is more fierce and cruel; as for the Etymology of the word, Tyger is an *Armenian* word, and signifieth in that tongue, an Arrow; hence it was that in ancient times there was a River called by the same name, because it ran so swiftly.

1. This Creature is found most commonly in *Hircania*, being generated only there; hence *Virgil*, in the second Book of his *Æniods*, calleth them *Hircanian Tygers*.

1. It is like a great Horse for the bigness of it.

3. It is a very swift beast, and almost incredible; whence in former times it was called an *Arrow*.

4. It is as strong as swift, therefore it is said to be stronger than an *Elephant*.

5. His skin is all over spotted, and therefore this beast is what the *Peacock* is among Birds, most comely and beautiful.

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6. It hath such a fragrant scent, that it cometh not behind any other Creature.

7. By reason of its swiftness and fierceness, it is very difficult to be taken; but especially when it is grown to any bigness, therefore Huntsmen use this stratagem for the taking of them. They take notice what time she bringeth forth in, and where, as also when she goeth to take her prey, as soon as she is gone, one rideth on Horse-back, and taketh away all her young ones, and bringeth them away with all speed; as soon as ever she is returned from her prey, she knoweth by the scent which way the Hunter is gone, and doth pursue him with all speed, but when the Huntsman seeth him not far from him, he letteth one of them fall, this she taketh and carryeth to her Den, and cometh again; and he droppeth another, she carryeth that to her Den; she overtaketh him again and again, so often that he has scarce one left. Or else he doth thus, if he intendeth to take them all, then goeth another way to work, that is thus; he goeth to the Den, and taketh all her young ones away with him, but when he perceiveth that the *Tyger* doth pursue him, he setteth down a great *Looking-glass* in the way, and one of her young ones by it, as soon as the *Tyger* cometh to the glass, she wondreth to see her self in the glass; she seeing the resemblance of the young one that lyeth by it in the glass, thinking that to be another, striveth with a great deal of eagerness to get that out of the glass, in the mean while the Huntsman rideth away with all the rest, and carryeth them aboard; the

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the *Dam* standing upon the shoar, roareth out, and rageth for madness.

8. The Males have no love at all for their young ones; but when the Huntsman cometh, will fly away; but the Females are so careful of them, that they will lose their lives for them.

9. There are a certain people of *India*, which are said, at this day, to find *Tygers* that are as big as two *Lions*, and have stings in their tayls, which they put out if they meet any one.

10. It cannot endure the sound of Drums, which maketh him run mad, and tear himself to pieces.

11. Although it be so fierce a Creature, yet *Augustus Caesar* had one which he had tamed, which he brought to *Rome*; and *Anrelianus Caesar*, besides several *Tygers*, he brought *Elkes*, *Camels*, and *Panthers*; and thus we have shewn the several properties of this beast, which we can resemble to no thing so like as to the *Turkish Empire*; for,

1. As the *Tyger* is a strong, fierce Creature; thus is the *Turkish Empire*, *Potent* and *Rich*.

2. As it is the swiftest Creature, so neither are the *Turks* long in taking counsel, and whatsoever they propose to themselves in war, they do it without any long *deliberation* about it; and as this Creature doth cast forth a most fragrant scent, thus the Military discipline that the *Turks* have doth far exceed other Nations; moreover, as the *Tygers* skin is full of spots, thus the *Turks* have some small vertues, but joyned with enormous vices; as their daily prayers which they say seemingly with a great deal of attention, as also their several kinds of washings;

washings; washing their whole bodies, their eyes, mouth, privities; they are very cleanly in their dyet; they will not suffer any unclean Creature to be where they are, they have certain conveyances in the Tents for all manner of filth, which runs into several ditches, which are daily covered with Sand, lest the stench that cometh from it should infect the Air; further, in their Market-places they have several deep holes, wherein they cast all the filth of the beasts that they kill, as their excrements, guts, &c. they are very severe in punishing any one that playeth at any game for money; as also those that neglect their kind of worship are exceedingly derided and scorned by all people; if any one is not seen at their worship for three Fridayes together, he is immediately excommunicated; they make mention of their Gods with a great deal of reverence, if they find any pieces of paper, they either burn them or hide them, if they think that the name of *Mahomet* is written in it: when they pray, they turn their faces toward the *South*, but when they ease nature any wayes, they take a great deal of care that they turn not their faces to any of their *Moschs*, or *Temples*; when they go into their *Temples*, they pull off their *Shoes*, which they do when they sit down to meat; so that in these, and several other things, they far exceed several others; for although they have no great love for the *Arts* and *Sciences*, being ignorant of their very names, yet they are very great *Linguists*, and honour every man according to his skill in the *Tongues*, they finding

finding a great deal of profit and advantage in the knowledge of the *Tongues*; but on the contrary they are guilty of many hainous vices; for,

1. They are very cruel and unnatural, so that the very Emperours themselves as soon as they have the power in their hands, they put all their Brethren to death, nor have they any regard or respect for any of their *Concubines*, oftentimes taking them Captive; they use their Enemies like Beasts, which they sell, or else put them to cruel torments, nay oftentimes they will put out their eyes, others they will pull their skin off, and several other wayes of cruelty they have among them, that they exercise upon their Enemies: and although they give a great deal of honour and reverence to their Kings while they are alive, yet after they are once dead, they then care not what they do; they will mutiny, rob his Treasury; but this will be too tedious a business to follow any further, it being but a digression, I shall say but a little more of it.

5. As *Tygers* cannot endure the sound of *Drums*, thus the *Turks* banish from them all good *Arts* and *Sciences*, as *Rhetorick*, *Physick*, *Limning*, but especially *Musick*; because they know that they are apt to use it immoderately. Finally, although *Tygers* are so fierce and cruel, yet have been, and may be tamed; thus the *Turks*, were they governed as they should be, would soon be a more civilized people; as to the difficulty that there is in the taking of their young ones, *Erasmus* applyeth it to niggardly covetous men; for as Huntsmen think

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think they do very well in robbing the *Tyger* of her young ones, so those that possess other mens Estates, think they have them lawfully, and at first satisfy themselves with thoughts of returning it back again; thus we see how the several properties of a *Tyger* may be applyed to several other things. Thus we see a *Tyger* pictured lying by *Bacchus*, which signifieth to us, that men when intoxicated, are more fierce than they are at other times.

CHAP. X.

Of the Elke.

THe *Elke* is only to be found in the Northern parts of the World; they are chiefly to be found in the Woods of *Muscovy*, as also in *Illyria*. *Aristotle* saith nothing of this Creature, neither doth *Pliny*, speaking nothing of his shape, or nature, but only nameth it; this Creature is bigger than a *Hart*, and more hairy, his hairs are almost the same with the *Hart*, but something more like to an *Asses* hair, as *Scaliger* hath well observed; and therefore it is that the *Helvetians* call it a wild *Ass*, others call it a *Horse-Stag*. There is another beast in *Muscovy*, which is a very swift Creature, which is very like to this *Elke*. *Julius Caesar* in his Comment of the *French war*, lib. 6. describing the Wood *Hyrcinia*, saith that it did extend much towards

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towards the *North*, and further addeth that he found in it the *Elke*, and the *Machlin*.

3. It is like a *Goat*, whose fore-head is two handfuls broad, his upper lips are very large.

4. His legs have no joynts.

5. He hath horns, but they grow only backwards, the Hoofs of this Creature do cure and heal all Epileptical diseases in young Children, it being covered with gold, and so hung about his neck; there are some who instead of this, sell an *Oxes* Hoof, but it is very easie to discern the difference, for if you shave an *Oxes* Hoof, it will have a very bad smell with it, which this hath not.

6. It hath a doleful, mournful cry, as I my self have heard, so that if you did not see it, you would think it were a young Child, and therefore it is that the *Germans* call it *Glen*. They have been tamed and ridden upon; others have used them for drawing, it being a very swift Creature, and will go further in one day than a *Horse* doth in three, especially upon Ice, where he will go much faster than upon the Earth: Thus we have shewn the nature of this beast, which somewhat resembleth a Christian; as, 1. His leg is without any joynts, so that if it lye down, it cannot get up again; thus Christians are seldom guilty of any craft or subtilty, and not armed with any external power, for if they once fall into any danger, they are not able to deliver themselves; and as she never goeth backwards, lest she should be got in a snare; thus Christians have a great care lest they should



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 should be ensnared with the snares of this World.
 Further, as she goeth swifter upon the Ice than
 upon the Land, thus the Church hath alwayes gain-
 ed more by afflictions then by prosperity. Finally,
 as the Hoof of this Creature cureth the *Epilepsy*;
 so to be conversant among Christians is the only
 way to be kept from Vices, that are the diseases
 of the mind; there might be more corrolaries
 drawn, as we might apply the nature of this beast
 to Counsellours, Merchants, and almost to all sorts
 of men, they are very watchful while they are
 feeding, and very swift in flight; it is a rare thing to
 meet with those that will give us good counsel, and
 when once we have deliberated upon it, then to
 follow it without delay: we should carefully lay up
 good counsel, and if we have a secret told us, not
 to reveal it.

CHAP. XI.

Of the Unicorn and Rhinoscerote.

WE have two questions to answer, before we
 begin to speak of these two Creatures; as
 1. Whether there be any such thing in nature as a
Unicorn.
 2. Whether an *Unicorn* and a *Rhinoscerote*, be
 one and the same beast.
 As concerning the first doubt, whether there be
 such a Creature as the *Unicorn* or no; some learned
 men

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 men have denyed that there is any such Creature
 as an *Unicorn*, but only an *Indian Ass*, for many ap-
 proved Authors do say, that *Indian Asses* have but
 one horn, but the Scripture draweth many infe-
 rences from the nature of this beast, and doth ap-
 ply them to good men and bad men, nay, even to
Christ himself, therefore it must necessarily follow
 that there are such Creatures as *Unicorns*, and ac-
 cording to that judicious writer, *Julius Caesar Scaliger*,
 in his exercitations against *Cardanus*, quo-
 teth one of his friends that saw one.

As for the second question, whether a *Uni-
 corn* and a *Rhinoscerote* be not the same. The word
 in *Hebrew* for a *Rhinoscerote*, which is ,
Rheem, signifieth an *Unicorn*, and a *Rhinoscerote*
 also, the other *Hebrew* word which the *Jews* use
 for it is , *Rhum*, which signifieth both the
Unicorn and the *Rhinoscerot*, thus we find several
 have used *Rhinoscerote* and *Monocerot* for one and
 the same Animal; but *Julius Caesar Scaliger* in his
 Exercitations affirmeth the contrary, that the *Uni-
 corn* and the *Rhinoscerot* are two several Creatures;
 for the *Unicorn* hath but one horn in his fore-head,
 but the *Rhinoscerot* hath two, one little one in his
 fore-head, and a great one in his snout, from
 whence he taketh his name; but because in the ho-
 ly tongue we have but one name for them both, we
 will handle the properties of them both in this
 Chapter.

The *Unicorn* is a Creature about the bigness of
 a *Horse*, he hath the beard of a *Goat*, the head of
 a *Hart*, he hath a neck with a large main, he hath
 the

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the feet of an *Elephant*, the tayl of a *Hog*, he hath one black horn in the middle of his fore-head about two cubits long. The *Rhinoscerot* is a very large Creature, and is almost as high as he is long, but hath very short legs, and two horns, as I said before; but because they are both such large Creatures, and therefore the *Jews* have but one name for them both, that cometh from an *Hebrew* root *Ram*, which signifieth high exalted; moreover the *Rhinoscerot*'s horn is exceeding hard, which he often sharpneth and whetteth upon a stone, when at any time he is to encounter with any other beast; for the *Rhinoscerot* hath an natural enmity against several Creatures, but especially against the *Elephant*, which two are alwayes at variance one with another; in the Combate the *Rhinoscerot* aimeth at the *Elephant*'s belly, which is his tenderest part, and doth often overcome him; against whom the *Elephant* fighteth very fiercely with his horn that he hath in his snout. His back is of a dapple gray, and defended as it were with divers shields, from whence we may gather the great strength of this beast (*Philippus Camerarius* speaking of the *Rhinoscerot*, saith that it is something lower than the *Elephant*, but is as long as a wild *Ox*, he is cloven footed, but his skin is of a box colour, but so hard and impenetrable, that it is like *Armour* to him; he hath no weapon to defend himself with but his horn, with which he often runneth through the belly of the *Elephant*, which is his chief Enemy; but in the Combat the *Elephant* hath a great care lest the *Rhinoscerot* should thrust against his throat, which

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which if he did, it would soon strangle him; the hatred and enmity that there is between these two Creatures is very great, and almost incredible. *Immanuel* King of *Portugal* carried a *Rhinoscerot* to *Rome*, but in the way they were Ship wrackt; the *Rhinoscerot* although he were shackled, yet it was wonderful to see what shift he made to swim; but at the last he perished in a Rock, *Philippus Camerarius* tells us another story of the *Rinoscerot*, who when he was set on shoar, was perceived to tremble and shake extremely; the reason of which afterwards was perceived to be an *Elephant* which he there saw afar off; the *Rhinoscerot* betakes himself to fight, and with a great deal of eagerness pursues the *Elephant*, making a lamentable noise as he went, and destroying all before him.

We come now to speak of the *Unicorn*, and the first thing observable is his horn, which is two Cubits long, white and shining within, but is black without; it is not light nor hollow as other horns are, neither is it so plain and smooth, but is sharp and rough like a file, and at the end of it as sharp and piked as a sword, so that he easily runs his horn into any thing.

2. Although he be very fierce, yet he is mild and gentle to the Females, and is often found asleep by them in the fields, by which means they are taken; they have another way to take them, *viz.* To cloath a strong young man in womans apparel, perfuming his garments with rich scents, and so to stand in the fields; the *Unicorn* smelling him presently comes to him, the huntsmen hide themselves,

but yet keeps within sight of him; the young man layes his hands upon his eyes, and so blind-folds him, whereupon the Huntsmen come softly behind him, and take him.

3. The *Unicorn* is so exceeding strong that it is invincible, a wild Creature, inhabiting only Mountains and Desarts, to which *Job* alludes; who speaking of the *Unicorn*, saith, *Chap. 39. 12. Can the Unicorn be tamed, or canst thou bind him?* Whence it appears to be very fierce and wild, because it cannot be tamed; for we have tamed *Lyons, Panthers, and Tygers*, but this we could never tame. 4. Its horn is an excellent Antidote and preservative against poyson, insomuch that if water hath been poysoned, if it be but touched with his horn, it takes away the poysonous quality; it was a Custome in old time among rich men to have drinking Cups made of the *Unicorns* horn, and when at any time they drank, they used to have a piece of the horn in the Cup, for it is very much commended by *Physicians*; now having explained the properties of the *Unicorn*, we will next consider what we may learn from it.

1. *Nazianzen*, in his 13 Orations, compares the *Philosopher* and the *Unicorn* together; for,

1. As the *Unicorn* loveth solitude, so he who addicts himself wholly to good learning, desires nothing so much as privacy and retiredness.

2. As the *Unicorn* loveth to be on the high Mountains, so wise men ought to despise and sleight these worldly things, as below them.

3. As the *Unicorn* hateth any slavery or servitude,
so

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so the true *Philosopher* should be servant to none, nor should he dwell (as it were) in another mans brains, taking up and changing his opinions, on anothers judgment.

2. I suppose that that in the *Psalms* is unknown to few, *Psal. 22. 22.* where *Christ* being compassed about with most cruel Enemies, makes sad complaints as of their cruel usage, and compares them to *Lyons* and *Unicorns*, saying, in the fore-cited place, *Save me from the Lyons mouth; from the horns of the Unicorn;* by which we are to understand, more especially, the cruelty of those who Crucified our *Saviour*, although it may not unfitly be applyed to all the Enemies of the Gospel; for,

1. As the *Unicorn* is a very cruel Creature; so the Enemies of *Christ* were strong and cruel.

2. As it is strong and vigorous, so are the Enemies of the Church.

3. As it is very difficult to be taken, and when taken, as difficult to tame it, which *Job, Chap. 39. 9.* seems to hint to us, saying, *Will the Unicorn be willing to serve thee, or abide by thy Crib? Canst thou binde the Unicorn with his band in the furrow, &c.* so the Enemies of *Christ* are implacable.

4. As the *Unicorn* loveth to dwell in solitary places, never keeping company with any other Creature; thus the Enemies of *Christ* will by no means be reduced to the society of the Church, but do still go on in enmity and hatred against it.

3. In other places of Scripture, the Church and *Jewish* State is compared to a *Unicorn*; so *Nam. 23. 22.* it is said, that God brought them out of *Egypt*,
he

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he hath the strength of a *Unicorn*, and the very same words are there used, *Numb.* 24. 8. like to which we have *Deut.* 33. 17. *His horns are like the horns of a Unicorn, with them he will push the people together to the ends of the Earth*; to the Family of *Joseph* is compared to the horns of a *Unicorn*; to *David*, *Psal.* 75. prays that his Kingdom might be exalted as the horns of a *Unicorn*; and in general we may resemble this to the Church, and so to all holy and pious men that ever have, or shall be in the World; and without doubt the horn is an Emblem of power and strength, as also of defence, which we may liken to the true knowledge of God, and to his presence, aid, and assistance, and then we may learn,

1. As the *Unicorn's* horn is so high, by which he defends himself against all injuries, so the Churches wellfare and safety consists in the knowledge and love of God.

2. And as his horn is an excellent Antidote against all poyson, so the knowledge and love of God is an excellent remedy against all vice.

3. As the chief thing that Hunters regard in a *Unicorn*, is his horn; so it is most certain that the main reason of the Churches sufferings is (as I may so speak) her horn, i. e. her great confidence and affiance in God.

4. As it is very difficult to take the *Unicorn* alive, and when she is hunted taketh great care of her horn; thus the Church ought in the midst of all her afflictions to take great heed, lest she lose her horn, i. e. her knowledge and love of God; these
heads

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heads of inferences might be further enlarged I shall add a story which I have read in the third Book of *Philip's Declamations*, where he saith, that he saw the Church pictured like to a *Unicorn* standing, one half of which only appeared, but immediately it appeared in his full proportion; about whom stood divers beasts, as the *Elephant*, *Panther*, &c. making a great noise about him; the *Unicorn* in the mean while standing undauntedly. He addeth there, that the Church hath in this World sometimes prosperity, and sometimes adversity, but alwayes hath great Enemies, which she at last overcometh; by the way here we may take notice that oftentimes states and Kingdoms are called by the name of horns; for as horns are of no use at all, but only to defend the body, so Kings and Princes, unless they defend the Church, are useless.

4. Also *Christ* himself and his Kingdom are not unfitly compared to an *Unicorn's* horn; for although we have it not expressly mentioned in the Bible, yet we read in the Book of *Numbers*, that when *Balaam* was to bless *Israel* he taketh many similitudes from the *Unicorn*. from whence we may learn,

1. That as the *Unicorn* is an invincible Creature; thus the Church shall prevail against the gates of *Hell*; moreover, as the *Unicorn* with his horn doth overcome all other Creatures; thus we by this horn of *Christ* do overcome all the temptations of *Sathan*, and of wicked men; and as his horn is a Sovereign remedy against poyson, so the Kingdom of *Christ* is the horn of Salvation, in which sin is
G 3 destroyed;

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 destroyed , death is abolished and overcome, and
 everlasting life promised to all Believers ; and as
 the *Unicorn* spareth the Female, as being the weak-
 er ; thus *Christ* loveth and cherisheth those that
 are of a contrite heart ; to conclude, as the *Unicorn*
 pursueth any one that goeth about to ensnare him ;
 thus *Christ* doth by his horn (as it were) oppose
 all that set themselves against his Gospel, insomuch
 that to all Eternity they shall find nothing but se-
 vere punishments and torments, inexpressible and
 intolerable.

CHAP. XII.

Of the Horse.

THE *Americans* never saw this Creature, till
 about a hundred years since, and therefore
 when they saw a man on Horse-back they thought
 the man and the *Horse* to be one individual Crea-
 ture, which made them much afraid of it ; this be-
 ing the Creature that Conquered the *Indians* ; so
 that the *Spaniards*, if they could not bring *Horses*,
 the *Indians* overcame them ; this is a very useful
 and necessary Creature to man, and that not only
 for war, but also for Journeying ; concerning his
 usefulness in war, we have it set down at large in
Job, chap. 39. 22, 23. &c. *Hast thou given the*
Horse Strength, hast thou clothed his neck with
Thunder ? Canst thou make him afraid as a Grass-
hopper ?

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hopper ? The glory of his Nostrils is terrible, he
paweth in the Valley, and rejoiceth in his strength,
he goeth out to meet the armed men, he mocketh at
fear, and is not affrighted, neither turneth he back
from the sword. v. 25. He saith among the Trum-
pets, ha, ha, he smelleth the battel afar off, the thun-
der of the Captains, and the shoutings. These words
 God himself speaketh of the *Horse*, as of a noble
 spirited Creature ; in all ages of the World, as
 well without as within the Church, men have had
 a great love and care of their *Horses*, above o-
 ther Creatures ; so that we find them sometimes
 to be careful of them, we find *Solomon* (*1 Kings*
4. 26. had some thousands of *Horses*, too much
 confiding in them, against the expresse command of
 God. *Deut. 17.* where we read that the King is
 not to multiply the number of his *Horses* ; there
 were in *Egypt* many rare *Horses*, and therefore
 lest the *Jews*, by having any converse with the
Egyptians, should learn their Customes and man-
 ners, God did forbid all Princes to multiply their
Horses, which command *Solomon* violated ; for he
 had several Troops of *Horses* brought him from
Egypt, *1. King. 10. 29.* It was a custom among
 the *Persians*, to bury the dead Carcasses of their
Horses, and therefore we read that *Simon* at *Athens*
 buried his *Horses* by his own Tomb ; and *Julius*
Caesar did erect a marble Monument for his *Horse*
 in his own Temple ; and *Antonius verus* did set up
 a golden Image, in honour of his *Horse* ; *Poppea*
Sabina, *Nero's* Wife, had her *Horses* shod with
 golden shoes ; *Glaucus* (in the third Book of
 G 4 *Georgic*

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Georgicks) *Potneius* fed his *Horses* with mans flesh; *Nero* did adorn his *Horse* with a gown that the *Senators* only wore, and every week allowed them so much; thus *Caligula* went beyond them all, he inviting his *Horses* to dinner, and did make them drink in golden bowls, and would have made one of his *Horses* *Consul*; as he once (a most horrid fact) made himself Priest, and his *Horse* his associate. *Theophylact*, *Patriarch* of *Constantinople*, alwayes kept above two thousand *Horses*; which he fed not with Hay and barley, but with Spices, Figs, Raisins, Wine, &c. nay, when at any time he was at the Communion, doing his office, if one had come to him and told him that one of his *Mares* had foaled, he would for joy immediately have left off, and seen his *Mare*, and then come again to make an end; thus *Alexander*, in the honour of his *Bucephalus*, did erect a great City; so in all Ages of the World great hath been the folly and madness of Princes, in taking over-care for their *Horses*; and so we read in *Homer*, *Il. 8.* that the wife of *Hector* fed her *Horse* as constantly, and with the same dye, as she did her Husband. *Conradus Gesner* speaking of the *Horse*, hath digested, in one Alphabetical order, all those proper names that have been formerly given to *Horses*; but I shall come now more particularly to speak of the nature of *Horses*.

1. The *Horse* is an understanding, docile Creature, but especially are those that are bred in the Islands of the *Baltick* Sea; and those that are bred in *Selandia*, though small, yet are very strong; those

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those are observed to be very docile above other *Horses*; for they will understand their Masters by a nod or a sign; they have been taught to walk upon their two hinder feet, to sit down, to take their meat with their two fore-feet out of a dish, and to hold up a chain with their fore-feet, to wink, to lay their heads upon their backs, to run round in a Circle, to kneel down that their Masters might get up; they have been also taught to reverence the King, by certain gestures that they are taught, all which *Cassian* affirmeth that he hath seen; and *Pausanias* relateth of another *Horse*, who in the *Olympick* Games, as often as he got the Victory, would run to the chief Officer immediately, to let him understand that he had overcome; they may be taught to leap over Ditches, to go up hills, and also to go down again; nay, they understand their own names, and oftentimes are seen to be drunk, which they will soon be with Wine, or any strong liquor.

2. It is a warlike fierce Creature, endued with great strength and courage, mettlesome *Horses* often moving their jaws up and down, foaming at the mouth: for *Aristotle* telleth us that it is a sign of a strong *Horse*, if he be in continual motion of one part or other; motion and heat together or causing foam, according to that of *Vergil*,

Stat sonipes, & frae a foce spumantia mandet.

Thus we find *Guiccardini*, in his second Book of the War between the *French* and the *Italians*, saith that the *Horses* did as much service in the War as men; biting, kicking, and leaping upon men; which

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which also appeareth from that place which we quoted in *Job*; in War they will neigh, rage, scrape the ground with their feet, their Manes will stand upright, and can very hardly be held in; he knoweth the Enemy; nay, he knoweth the very noise of the Enemies Horses; he is not at all terrified with the Sword, nor is he afraid with the noise of Trumpets, Quivers, Spears, nor Shields, but loveth to be among them, being as valiant as the *Souldiers* themselves, being daunted with nothing, but pricketh up his ears, and standeth as it were with a great deal of courage; sometimes *Horses* will not be so stout and valiant, as at other times; thus we read in *Virgil*, lib. 10. of *Merentius* Horse, *Flet Pallantis equus.*

3. There are several Creatures which are proud, but the *Horse* more especially, and that chiefly when he seeth himself to have rich Trappings on, according to that of *Virgil*, in the third Book of his *Georgicks*;

*Frena Pelathronii, lapithæ gyrosqæ debere,
Impositi dorso, atque equitem docere sub armis.*
Which take thus in *English*.

*Lapithes first the Art of Riding found,
And Horsemen taught to fight on a trampled ground.*

When *Bucephalus* is naked and hath no Trappings, he will suffer any Horse-courser to ride him, but when once he hath his Trappings, then no one shall back him but his Master *Alexander*; the like also was observed of *Julius Cæsars* Horse, whose fore-feet were very handsom, and almost like unto mens feet; *Erasmus* applyeth it to poor men, who will

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will admit any one into their Society; but if once they grow to be rich, they scorn and despise all poor people.

4. They are very much delighted with any Musical Instrument; for they are observed sometimes even to weep for joy at it, but most of all he is pleased at the sound of a Trumpet; he terrifieth the Enemy, but himself is not at all afraid; he runneth into the battel, rageth and foameth, but the more when he seeth his Trappings. *Pliny* speaking of *Horses*, mentioneth a sort of people in *Italy*, that taught their *Horses* to dance at the sound of a Trumpet, which they used to do at great feasts; and therefore when the Enemy waged war with them, they had the best Trumpets they could get, by which the Enemies *Horses* were so transported, that they would leap and dance, and run with their Masters on their backs into their Enemies Camp.

5. They are the most lecherous Creatures in the World, man onely excepted; they are mad when in the Act, and will bite any *Horse* that cometh nigh them, but the *Mares* are more lecherous than the *Horses*; it is fabulous that is reported of the *Mares* in *Portugal*, who are reported, by drawing in the wind, to have a kind of false conception, (as *Hens* oftentimes lay windy Eggs) but what they bring forth never liveth long; those that would satisfie themselves further in this point, may read more in the third Book of *Georgicks*, like to that fabulous report I have read of the *Tigers* conceiving with the wind; but so great is the leachery

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leachery of the *Horse*, that he will copulate with the *Mare* that foaled him; *Aristotle* in his History of *Animals*, lib. 9. Chap. 47. saith, that the King of *Scythia's Horse* was compelled to copulate with the *Mare* that cast him, she being covered over with cloaths, that he could not see her; but yet notwithstanding after he perceived it, he ran away and threw himself down headlong from a high place; *Herodotus*, in his third Book, relateth this story, that after the Death of *Cambyses* it was so agreed upon among the Nobles, that the next day seven Noblemen should be drawn into the City with *Horses*, and that his *Horse* that neighed first should be made King; that night one of *Darius* his Servants took a *Mare* and tyed her to a post, and there let her stand, and after a while brought *Darius* his *Horse* to her, which he was to ride upon the next day; *Darius* his *Horse* coming by that place, remembering the *Mare* that stood there the day before, neighed, upon which *Darius* was made King.

Mares cast their Foals standing, which no other Beasts do; the *Mare* hath a great love for her Foal, for she will dye if they be taken away from her; and if it chance that the Dam dyeth, some other *Mare* taketh care of the Foal.

7. After they have cast their Foal, it is a long time before she is proud again.

8. The *Horse* is a fickle and unconstant Creature, not caring much for company; unless in the time of Copulation, and then no Creatures love it more; there is no leader or Captain (as it were) among *Horses*,

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Horses, as there is among *Oxen* and other Creatures.

9. As *Oxen* delight to feed upon the Hills, *Horses*, on the contrary, delight to feed upon a plain, where they are most serviceable in time of War; they cannot endure to go in boggy ground, and therefore *Campanus*, we read in *Livy's History*, advised the enemy to go into some Moorish place; the *Horse* taketh great delight in washing himself, and therefore will oftentimes lye down in the water; when he drinketh he muddeth the water with his feet, but the *Ox* loveth to drink in clear water; the reason of which may be, because he seeth his shadow the better in it; when *Bucephalus* was brought to *Philip* of *Macedon*, he began to rage as if he were mad; *Alexander*, though he was but a young man, came to him, and turned him to the Sun, (for if he perceived the shadow of any one, it made him startle) and immediately the *Horse* was very gentle, to the great admiration of his Father: great care is to be had that tame Fowl be not fed nigh *Horses*, for oftentimes they scatter their feathers among their meat, which breedeth diseases in them.

10. *Horses* and *Sheep* are liable to as many diseases as man is, wild *Horses* being often troubled with the Gout, and those that are kept up in the Stable with the *Iliack passion*, the *Cramp*; they sometimes are stopped in their Ureters, so that they make water with a great deal of difficulty (which they will do with a great deal of ease if they are brought to a place where there is *Sheeps* dung) they

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they have been oftentimes observed at the snuff a candle to cast their foal, as it sometimes happeneth to women in the like case. Some constantly purge their *Horses* once every year; it is bad for *Horses* to stand nigh *Hogs*, and as bad to have the Stalls nigh any stinking Ditch; a *Horse* as he groweth old, so he groweth hoary, as *Aristotle* saith.

11. A *Horse* is a very laborious Creature, especially if he be well fed; *Jovius*, in his fourth Book saith, that the *Italians* laughed at the *Germans* for cutting off their *Horse* tayls, but yet he commendeth them, because it maketh *Horses* fatter; for that nourishment which goeth into the tayl, after it is cut off, serveth to nourish the body; thus *Philip Camerarius*, lib. 1. Chap. 36. saith, that in a certain war between *Maximilian* and the *Venetians*, the *Germans* had the Manes and Tayls of their *Horses* cut off, which as some are of opinion, maketh them stronger and better for service; I have read in *Paulus Vinetus*, how that the *Tartars* used to dock their *Horses* Tayls, that so they might not hit their Rider with them; but some do not so well allow of it. We then may see the falshood of that report, that a *Horse* is fiercer when he hath no Trappings on, when we see that *Horses* are delighted in colours, and are proud when they have Trappings on; and since the *Horse* is so useful, as we have seen already, to all Countreies; it is a punishment to those people that eat *Horse* flesh; as the *Tartars*, who account the guts of *Horses* the greatest ornament.

12. They exceedingly hate *Bears*, *Camels*, and *Elephants*;

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Elephants; as *Herodotus*, in his first Book, and 7. Chap. giveth instances of more at large.

13. *Horses* and *Dogs* are true and constant to their Masters, unless they grow mad; which love is greatly increased by making much of them; no better way to make a *Horse* mild and gentle, than to forbear striking of him as much as you can; for he will do that by fair means, which he will not do with the Spur and VVhip; these are the several properties of the *Horse*; we come now, according to our method, to draw some corrolaries from him; we might compare him to Souldiers, but I shall speak to that place, *Zach. 1. 8. I saw by night, and behold a man riding upon a red Horse; and he stood among the Myrtle trees that were in the bottom, and behind him were red Horses speckled and white; then said I, O my Lord, what are these? and the Angel that talked with me said, I will shew thee what these be; and the man that stood among the Myrtle Trees answered and said, these are they whom the Lord hath sent to walk to and fro through the Earth; To this agreeth that of the Prophet Habakkuk, Chap. 3. 8. That thou didst ride upon thy Horses, and thy Chariots of Salvation; in which places the Apostles and all Ministers are compared to *Horses*, on whom *Christ* rideth through the Earth to the eternal salvation of the VVorld; many good inferences might be drawn from the Nature of this Animal; I shall mention but few of them.*

1. As *Horses* carry burthens and packs into several Countries; thus the *Ministers* preach the Gospel throughout the Earth.

2. As

96 The History of Brutes; or,

2. As the *Horse* knoweth not where he list, but is guided by the Rider, so the *Ministers* are by *Christ* himself placed in several parts of the *V* World.

3. As *Horses* take the pains, but their Masters receive the profit; thus in all ages good *Ministers* are exposed to more dangers and difficulties than any other men; thus when *Christ* preached to the multitude, he was upon the water in a small fisher-boat; (so the *Ministers* are exposed to all dangers) when in the mean time his hearers stood on the shore safe and secure.

4. As *Horses*, when they go through any Town or Village, shall soon have the little Dogs barking at his heels; so *Ministers* are still persecuted and perplexed by wicked men.

5. And as we see that the *Horse* is not at all moved or troubled at the barking of these Dogs, neither do they so much as mind them, but go on their way; so the *Ministers* of the Gospel do despise and make light of the scorns and jeers that the World putteth upon them.

6. As *Horses* do take a great delight and pleasure in washing themselves; so it should be the chief care of *Ministers* to see their lives and conversations, that they be pure and holy.

7. As we see how docile and tractable *Horses* are, yet fierce against their Enemies; hence *Ministers* are taught to be meek and humble to all men, but to be armed against the Enemies of the Gospel.

8. As *Horses* are troubled with many diseases; thus

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thus we commonly see that *Ministers* are liable to as many distempers, if not more, than other men and I may add also, that they are no less subject to Vices,

Further, as in the fore-cited place of *Zach. Chap. i. v. 8.* the Son of God was seen to be among those *Horses* that were in the *Prophets Vision*; this have all good *Ministers* this to comfort them in their greatest miseries and afflictions, that God is with them.

To conclude, as *Bucephalus* would suffer no one to back him but *Alexander*; thus should the *Ministers* take especial care not any wayes to be engaged to Satan, and so made (as it were) the Devils *Horses*.

We might have spoken to each of these heads much more than we have done. I could have shewn how fitly this Creature might be likened to the *Apostles*, but especially to St. *Paul*, who travelled many thousand miles, and carried the Gospel into *Spain*, *Antioch*, and *Cappadocia*; neither was he satisfied with preaching once to a people; but often visited them, to confirm them in the truths that he had preached, &c.

We often find in Scripture, that *Horses* have been tyred and wearied, as we find the *Horses* of the *Canaanites* were, *Joshua ii. 9.* Without question this was to teach the *Jews*, that they were to put their whole confidence and trust in God; for as a *Horse*, as we said before, is very fierce, lecherous, and proud; so we are commanded in the place quoted before, to weaken these *Horses*; i. e.

we ought to root out and avoid those vices, of pride, leachery, &c. *Origen*, upon the 15. of *Exodus*, compareth all wicked, carnal men to *Horses*, who have the *Devil* for their *Rider*, and are delighted in the plains of *Egypt*; by which we are to understand the allurements of this World; he further goeth on and calleth *Judas Christ's Horse*, because he carried the *Gospel* to several places of *Judea*; but as soon as he took the *Sop*, he had another *Rider* on his back, who led him to eternal ruine. *Origen* proceedeth to give many other examples, exhorting us to bridle our immoderate affections, which oftentimes like wild *Horses* do often hurry us to the doing of what is contrary to reason, like to that known verse,

Fertur equis auriga, nec audit currus habenas.

Erasmus hath several inferences and corrolaries, which he draweth from the *Horse*; as 1. The *Horse*, if not tamed, will be ruled by none; thus Man by Nature is a wild and unruly Creature, untill by good education he be better mannered; and as a *Horse* is not at all the better for his rich Trappings; thus these Worldly enjoyments do not at all better him that possesseth them; and as we do not use to put an *Asses* Saddle on a *Horses* back; so we ought not to back-bite or cast any reproach on the good name of our Neighbour.

Moreover, as we find that *Horses* are not tamed by stripes and blows, but by gentle means; so we see that Children at School are not so easily wrought on by the *Rod* and *Ferula*, as by mild and gentle words; nay, we often see that good wits have

have been spoyled by the over harsh and austere carriage of their Masters.

Further, if at any time we see an unruly *Horse*, we presently conclude, that it is either for want of care, or skill in the *Rider*; so also we conclude, if we see a people given to all vice and wickedness, it is the fault of the Clergy.

And as a free *Horse* needs no spur, so he who loves learning, needs no arguments to make him diligent; and as we do not ride a *Horse* without a Bridle, and if we see that he begins to be headstrong, then to put on one; so all men who are cholerick, ought to restrain and bridle their passions at the first risings of them.

And as when a *Horse* is made tame and tractable, one may ride him without a bridle, and easily guide him; so when once a man hath conquered and subdued his passions, they will not so easily afterwards exceed their due bounds and limits.

As a *Horse* also, when single, can go in as narrow a path as a man; but when he draws a Chariot, he then is forced to go through thick and thin; so we find it amongst men, who are not content with their condition; but still aiming at preferment, do but thereby run into greater troubles and dangers.

To conclude, as *Horses*, when they once grow old, are good for nothing but the Cart or the Plough; so while a man is in prosperity, he is beloved of all; but when in adversity, then he is despised of all; *Sophocles*, in his *Electra*, speaking of *Crestes*, his aged School-master, by whose means

100 The History of Bees; or,
 he killed *Clytemnestra*, and *Agistius*, said he
 was like a Horse, who though he be old, and have
 lost his strength, yet did not lose his courage.
Wasps and *Hornets* breed in the carcass of a dead
Horse, as *Bees* do in the carcass of an *Ox*, which
 we are to understand thus; that such kinds of small
 insects do use to lay their spawn or Eggs in such Car-
 casses; and those things which we read in *Exodus*,
 and in the History of *Sampson*, that were done many
 of them contrary to the ordinary course of Na-
 ture, have made some people think them incredi-
 ble, and almost impossible, because they have
 been ignorant of the way, how these insects and all
 such kinds of little Creatures are generated. *Pliny*
 tells us, that although there be some herbs that will de-
 stroy the *Palmer-worm*, yet if the head of a *Mare*
 which hath been with Foal be laid by it, it will pre-
 serve it; some people do judge of the goodness of
 a Horse by his colours; some do tell us that a good
 Horse must be thus qualified; he must have the
 eyes, stomack, and neck of a *Wolf*, the short ears,
 long tayl, and softly tread of a *Fox*; the breast,
 the pride, and the hair of a *Woman*; others say,
 he must be like the *Hare* for swiftness and agility;
 the good eyes, and hairs, tayl of a *Fox*, the thigh
 and the hair of an *Ass*, the pride and suggestion
 of a *Woman*; others say a Horse must be as
 swift, and leap as a *Pike*, the sharp sight of a *Ser-
 pent*, the broad breast and thick mane of a *Lion*,
 the cleanliness and soft tread of a *Cat*; Horses re-
 quire great skill to keep them well; Horses do
 not love to stand in a Stable alone, but are abund-
 dance

A Description of living Creatures. 101
 dance better when they have company with them;
 it is a known story of the *Trojan Horse*, that it
 was destroyed by those that got into it; *Joachimus
 Camerarius*, hath written a whole Book concerning
Horses, which is worth perusing, where the Rea-
 der may satisfie himself further in the nature of this
 Creature.

CHAP. XIII.

Of the Ox.

THE Ancient *Greeks* comprehend the wild *Bull*
 and *Cow* under this Creature; there is a beast
 called *Hyrcinia*, much like to an *Ox*, which they
 called by the same Name, a very swift Creature;
 this word *Ox* was formerly taken to signifie a *Calf*,
 which of all the rest agreeth best with the body of
 a Man; it is a very useful Creature, it was used
 to be offered in sacrifices, it is good for food, the
 Husbandman maketh great use of him in tilling his
 ground; formerly it did thresh the Corn, which
 was done by leading him over the Corn, and treat-
 ing it; the Earth is much fatted by his dung,
 shoes are made of his skin, of horns are made
 Combs, winding horns, and several other things,
 which we could not well want.

He is a strong Creature, endued with a great
 deal of valour, yet very gentle.

1. His flesh is very hard of digestion, especially

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when old, which *Baptista Porta* thinketh would be tenderer, were he baited with Dogs before he was killed, for experience telleth us that the flesh of those *Oxen* that run among *Bears*, is so tender that it will almost melt in the mouth, but his blood is thicker ; thus it is in other *Oxen*, that which maketh him appear to be the stronger, is this ; that he never *Coughs*, nor scarce ever bringeth any thing up out of his stomach ; (it is observed by some, that a Minister is never heard to sneeze while he is preaching, the reason of which I leave for the more curious to enquire into) this Creature hath many ventricles, by which his food is better digested ; he is very hot naturally, whose Milk serveth for the nourishment of his Body ; and therefore it is that he giveth not so much Milk, either as the *Sheep* or *Goat*.

3. In the time of his Copulation he is like all other Creatures, very mad and furious, but otherwise tame and gentle.

4. He is observed to be given as little to leachery as any other Creature ; and as before his *Coitus* he usually feedeth among *Cows*, but afterwards he accompanieth himself with *Bulls*, which *Aristotle* hath observed to be the nature of several other Creatures ; *lib. 6. chap. 18.* in his *History of Animals*.

5. He is much delighted in company, and cannot endure solitude ; there is a kind of mutual love (as it were) between *Oxen* that work in the plough together, insomuch that if his fellow be not with him, he looketh about him to see if he can find him, and will

will low untill he cometh to him. I shall not say any thing of his grateful resentment of courtesies, which is spoken of by the Prophet *Isaiah, chap. 1. v. 3.* where the *Ox* is said to know his owner.

6. This Creature is exceeding delighted in Musick, and he never drinketh but in clear cold water.

7. He loveth to be in the woods among the boughs ; it is by some observed, that sometimes he feedeth backwards ; there is a certain herb in the field that the *Ox* loveth to feed on rather than grass, in the leaves of which lyeth hid a little Creature, much like a *Beetle*, which will bite him and torment him so, that oftentimes he killeth him ; an *Ox* is soonest fat when by himself, and kept from Copulation ; but I have been informed, that the quickest way to fatten him, is often to wash him with warm water, and feed him with beans and elm boughs ; *Baptista* was wont to give his *Oxen* those scraps of meat that came from his Table, which in a short time made them so fat, that they could scarcely go ; the *Ox* will work at the plough much better, if he hath a live coal held to him.

8. The Horns of a young *Ox* laid in hot wax will be soft and bend any wayes ; the Hoofs of an *Ox*, if anoynted with wax, oyl, or pitch, they are not sensible of any pain.

9. He sheddeth his hair every year ; it is very strange that *Nanzienzen* telleth us, that if the corn that is sown have an *Ox* horn lye amongst it, that grain shall never grow, be it what it will ; the *Physical* cause of which is not yet found out, although

104 **The History of Beasts; or,**
 several writers, as well sacred as Profane, have deduced several inferences from the nature of this beast, yet for brevity sake I shall name but few of them.

1. I shall speak to some places in the *Old Testament*, in which there is mention made of this Creature; as that it was offered for sacrifice, which was a kind of a Type of *Christ*, being offered for us, for before the Sacrificing of the beast, they used to lay their hands upon the *Heifer*, by which Rite was signified unto us, that that particular beast was set apart for Sacrifice; thus the voice that came to *Christ* from heaven, did fore-tell that *Christ* should be the general *Victime* of the World.

2. As the *Heifer* was slain before the *Tabernacle*, in the sight of all the people; thus was *Christ* crucified before *Hierusalem*, in the sight of the whole multitude.

3. As his skin was Head off, and the beast also dismembered, thus *Christ* lay naked upon the *Cross*, there enduring many stripes and wounds; and as the blood of the *Heifer* was sprinkled upon the horns of the Altar; thus by the preaching of the *Gospel*, is the blood of *Christ* sprinkled throughout the whole World; and as in old time an *Ox* or a *Cam* was given as a marriage pledge, as one, in *Homer*, gave a hundred *Oxen* to his Father-in-Law as a pledge; thus *Christ* is given to the World as a pledge of that Covenant which is made between God and man, since the fall.

Further, as the *Ox* is the Husband-mans servant, thus *Christ* was made servant to us all, for he did

105 **A Description of living Creatures.**

(as the *Apostles*) wash the feet of several poor people, yet he himself went on foot into *Palestine*, and so finished the work of our Redemption; moreover, as the *Ox* is a strong Creature, thus there was an infinite power given to *Christ*; and as the *Ox* was not an unclean Creature in the Law, but gentle and tame; thus there was never found any craft or guile in *Christ's* mouth, for he was of all men the most meek and humble, and so inviting all men to him.

Moreover, as the *Ox* is a gentle tame Creature, being seldom seen to fight with his fellows, neither hath he any pride in him, thus was *Christ* the meekest, humblest person that ever lived on the face of the Earth, and all his Sermons which he preached while he was here on the Earth, tended all to exhort them to meekness and humility; it is reported that there are some *Oxen* in *Tartary*, which will kneel down like a *Camel* when they take up any burthen; thus *Christ* patiently and willingly took up the *Cross*; and as we see that *Bees* are bred out of the carcass of the *Ox*; thus by the Death of *Christ* many have been turned to God, and by this spiritual Death they are restored to life; and as Corn that was but touched with the horn of an *Ox* will never come up in the ear; thus wicked men, through the just judgments of God perish to all eternity, because of their unbelief. I might have enlarged on each of these particulars, and also upon the several circumstances of the *Sacrifice*, and also of the red *Heifer*, which in the Law was offered for a Sacrifice, which signified the blood of *Christ*,

one drop of which (as St. Bernard saith) is sufficient for the Redemption of the whole World, were there a thousand more than there are; moreover, we find, that the *Ministers* of the Gospel, (who represent the person of *Christ*) are compared in the Holy Scripture to *Oxen*; the first place where we find them thus compared, is, 1 Cor. 9. 10. where we find the *Apostles* thus speaking; *If we have sown unto you spiritual things, is it a great thing, that we should receive your carnal things? i. e.* That as the *Ox* was not to be muzzled that trod out the Corn, which Law seemeth to have respect only to *Oxen*, as appeareth from that place, *Dent.* 25. 4. yet the *Apostle* sheweth that when this Law was given it had respect to *Ministers*; but this will appear, if we consider, we may compare *Ministers* and *Oxen* together.

1. As the *Ox* is a stout Creature, endued with a great deal of courage; thus ought *Ministers* to be valiant for the Gospel, and fight manfully under *Christ's* banner.

2. *Oxen* by nature are gentle, tame, chaste, loving to drink alwayes in clear water, and hath a great love to his fellow; thus ought *Ministers* to be like them in all respects; and as an *Ox* is useful, whether he be dead or alive; thus ought *Ministers*, by their preaching and writing, seek to edifie the Church; and as the horns of young *Oxen* do soften by lying in wax; thus are younger affections easier wrought upon; and as *Oxen* will labour more, and work harder in the Winter than in the Summer; thus *Ministers* get more when under sufferings,

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sufferings, then when in a prosperous Condition.

3. VVe read in the 68. *Psalms*, that false teachers are compared to *Oxen*, and their hearers to *Bulls* and *Calves*; so that as *Oxen* are better than *Calves*, so are wicked Teachers than their people; and as *Oxen* sometimes (although but very seldom) are seen to quarrel one with another; thus are *Ministers* too often striving for the supremacy. In *Phrygia* it is reported that the *Oxen* will move their Horns; thus we find too often that *Ministers* are wavering and unconstant. It were very ealie to draw more corrolaries from the fore-cited place, but these that we have named shall be sufficient.

4. VVe read that the Enemies of *Christ* are compared to *Oxen*, *Psal.* 22. 13. and that for these reasons especially.

1. Because as *Oxen* are the chiefest of Cattel; thus the *Scribes* and *Pharisees* were the chiefest among the *Jews*, and most honoured; and as *Oxen* sometimes will be exceedingly intraged one against another; thus these Enemies of *Christ* like mad *Bulls* thirst after the Death and blood of *Christ*; sometimes wicked men are compared to *Oxen*, unaccustomed to the yolk, *Dent.* 32. 15. for as the *Ox* will run away if he seeth any one come to yolk him; so the wicked shun all good exhortations to virtue; to conclude, *Nazianzen*, in his fourteenth Oration, speaking of those several excuses made by those that were invited to the marriage-Supper, he expoundeth it allegorically thus; he that had bought the land, and was gone to see it; they are those,

those, saith he, that are given wholly to the love of riches; but those that had bought the *Oxen*, are those that are ambitious of honours and dignities; but he that had married a wife, are meant those that are addicted to the unlawful pleasures of this world; which three sins were the cause of their ruine, and indeed they are the seed that all manner of sins do come from, and of the ruine of most men in all ages of the world; for *Adam* was drawn to his sin by pleasure, the Devil by honor and ambition, and *Judas* by covetousness; we have many examples of this in History, but I shall enlarge no further.

CHAP. XIV.

Of the As.

WE read *Dent. 22. 10. Thou shalt not plow with an Ox and an As together*, which words are spoken allegorically, to shew that we should not compare fools with wise men, nor timorous with valiant men; now as to the several properties of this beast.

1. It is a very timorous fearful Creature, he hath a very large heart, but no gall at all, and therefore it is that he will endure more hardship than any other Creature; he is content with his Proven-der, let it be what it will; and if you lay upon him more than he can bear, he will no wayes complain,

or

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or resist, but fall down under his burthen.

2. His chief provender is hay, *the fodder, the whip, and the burthen belong to the As, meat, correction, and work to thy Servant, Ecclesiasticus 33.*

23. The *As* will eat brambles and Thistles better than any thing else; his skin is very hard and brawny, for he cannot feel a blow with a stick, when he goeth into any field where there is any grass, he is kept from eating it, or any other green herb; and when he is loaded with wheat, he keepeth himself upon hay; the little birds are oftentimes very troublesome to him, for by rubbing himself against those hedges where the birds build, and by his doleful cry doth so affright the young ones, that were not his eyes very low in his head, the birds would peck them out; he useth to drink in muddy water, he can endure the smell of no ointment, and if by hard labour he is killed, he is good for nothing but the Dogs, after his skin is pulled off.

3. When once he falleth, he is alwayes afraid of that place; he will scarcely go over that bridge where he can see the water through the crevices of the boards; and if you force him to go through the water, he Urines; he hath but a weak head, and oftentimes is troubled with the dizziness in his head.

4. She so exceedingly loveth her young ones, that she will run into any danger to secure them, he carrieth the form of a Cross (as it were) in his body, he is strongest in his hinder parts, he never doth any one any hurt, but is an innocent harmless Creature, but withal very dull and blockish, yet sometimes

times he will move his ears, which with him is a sign that he knoweth what you say; *Bodinus* relateth a story of an *Ass* that was so tame and gentle, that being commanded to go into the Theatre, he would find out the handsomest woman there, and when the Actors were commanded to fetch him some barley, he would by his gestures express something of joy at the hearing of it; if any one had spoken to him, he would make some sign that he understood what he said; from whence he inferreth that no Creature is so dull and senseless, but may be brought to understand something, thus far *Bodinus*. Some have not scrupled to say that what the *Ass* is made to understand, is done rather by *Magick*, than by *Art*, which I think the likelier of the two.

4. There is no Creature so fruitful as this is, for she is with young, when she is but young herself, and so continueth still to have Colts, until she is thirty years old.

5. When she is bringing forth, it is alwayes in some dark place, where no one can see her; before he copulateth, he doth with a loud voyce call the Female, continually braying until she cometh; and as *Nazianzen* very well observeth, an *Ass* will bray although loaden with gold; the flesh of *Asses* is allegorically compared in Scripture to the grossest kind of Idolatry, which the *Jews* were alwayes very much inclined unto; *Ezek.* 16. 26.

6. The *Ass* will alwayes drink in the same place, if he can go dry to it, for he will not go through any

any water; he will drink no water at all unless it be like to what he useth to drink.

7. The *Ass* is a very dull, blockish Creature, having long ears, very impatient of cold; if at any time he chance to eat any *Hemlock*, it maketh him sleep so soundly, that you may flea him, and he not feel it; in the Desarts of *Arabia* are found a kind of wild *Asses*, that are so swift they cannot any wayes be taken, and if any one by chance is taken, he can never be tamed, nor made to carry burthens. God seemeth to speak of this Creature, *Job* 39. where he saith, that he hath given a dwelling to the wild *Ass*. And thus we have sufficiently shewed the nature and properties of the *Ass*; there are many things which the Holy Scripture draweth by way of inference from the Nature of this beast, I shall speak to some few of them.

1. VVe read, *Gen.* 48. 14. that *Jacob* in his prophesying concerning the Tribe of *Issachar*, saith, that he shall be as a strong *Ass*. For, 1. As an *Ass* is of no use in war, so the posterity of *Issachar* shall be wholly ignorant of war.

2. As the *Ass* is gentle, will bear great burthens, and will endure hard labour, so his posterity shall chuse rather to suffer, and pay Tribute, so he can but have peace, then to get wealth by war, for peace, though but upon base and dishonourable termes, is better than a war, though never so just.

2. In the same place we find *Jacob* speaking concerning the Nativity of the *Messias*, where he saith, that he shall bind his foal to the *Vine*, and his *Asses* Colts to the choyser *Vine*; I am not ignorant of the several

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several explications that are given of these words; some expounding it of the universal peace that should be at the coming of *Christ*, and so *Judas* found it when he bound his *Asses* foal to the Vines, which in time of war was not lawful to do; others again do expound them thus; this *Ass* signifieth several Nations, and the Vine the Church, to signifie thus much to us, *viz* That *Christ* should ride upon an *Ass*, i. e. that he should gather all Nations into his Church, which before for their ignorance and stupidity, might be compared to wild *Asses*, feeding upon thorns and thistles, having but an impure Religion.

3. God commanded (*Exod. 13. 13.*) that the first-born of an *Ass* should not be offered to him, but that he should be redeemed with a *Kid*, or his neck be broken, which the learned have expounded thus; that although God would have the first of all Creatures offered to him, as being the best, yet he would not have the *Ass* offered, because he is a dull, sluggish Creature; thus we should have none in the Church that are dull and foolish, and especially among Ministers.

4. *Sampson*, (*Judg. 15. 15.*) with the jaw-bone of an *Ass* killed many of his Enemies, and with it broke open a Fountain; *Sampson* being a type of *Christ*, the jaw-bone might signifie *Christ*, by whom we have living water, who also like *Sampson* subdued all his Enemies.

5. In *Samaria*, we read that there was such a scarcity of food, (*2 Kings 6. 35.*) that an *Asses* head was sold for fourscore pieces of silver, and the

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the fourth part of a cab of Doves dung was sold for five pieces of silver; which may not unfitly be applyed to the spiritual famine under the *Pope*, when there was such great rates given for *Asses* heads; the maintaining of the Monks being mighty chargeable, and with no less charge did they buy Doves dung; purchasing the false and pretended Reliques of the Saints at so dear a rate; and I think it may not unfitly be applyed to the Religion of the *Turks* and *Tartars*, it being almost incredible, what esteem they have for their *Idol-Priest*, and at what cost and charges they are to maintain them; and among the *Tartars*, their chief Priest at certain times rides upon a Horse decked with the richest Trappings, whose hands it is an honour for the King to kiss, the Nobles may onely kiss his knees, and the common people onely scarcely admitted to kiss his heel; we may not unfitly compare this Creature and the Heathen Oracles together, which with infinite charge they obtained of the Devil: those that will see more of it, may read *Herodotus*, in his second Book concerning those gifts that *Cyrus* sent to *Apollinis*.

6. The *Ass* that *Christ* rode upon; some expound concerning those Heathen Nations that inhabit among the *Jews*, which will not bear the yoke of *Christ*; and in general it may very well be applyed to all Christians, but especially to the Elect; for, 1. As the *Ass* was created for the use of man; thus true Christians should strive to be useful to all men. 2. The *Ass* feedeth on thorns and briars; thus true Christians are acquainted

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with the dainties of this World. 3. As the *Ass* will very hardly be made to go through the water, and is alwayes afraid of that place where once he fell ; so ought Christians to have great care of old sins, and not rashly to run themselves upon a temptation ; as the *Ass* hath the figure of a Crois upon his back ; thus ought Christians alwayes to bear in mind *Christ* Crucified, and to study him only, willingly bearing whatever he shall lay upon them ; and as the *Ass* hath Foals when she is old ; thus ought Christians to be fruitful in good works, even to their lives end. Moreover, as the *Ass*, when she cast her Foal, getteth into some Cave, where no one can see her ; thus Christians should do nothing to be seen of men, and when they give alms, it must be done so privately, that *their left hand must not know what their right hand doth.* And further, as the *Ass* will not willingly drink in any Pond, but where he is used to drink ; thus Christians ought to take heed what Doctrines they are that they give credit unto. I have read of a certain *Priest* in *Germany*, who in his Sermon said that the Citizens were like *Asses*, who were sorely oppressed with the burthens that were laid on them ; but that the Senators were great *Asses*, they having a greater charge lying upon them, and that the Priests were the greatest *Asses* of all, the burthen that lay upon them being of the greatest concernment ; and at last, lifting up his eyes and his hands, but the King (said he) cometh not behind any of the rest, the burthen of the whole Nation lying upon him.

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The wild *Ass* may represent wicked men, of which there are abundance in the Desarts of *Arabia* ; thus even the whole World is filled with wicked men. And as there is no possibility of taming the wild *Ass* ; so it is as difficult a matter to reclaim a wicked person, one that is given over to a reprobate sense ; moreover, as this Creature will never cry if it have but good pasture ; so neither do wicked men take any care for the next World, if they can but have enough of this. Covetous men may also be compared to *Asses*, who as they are chiefly employed in carrying of burthens ; so are covetous men still heaping the world together, and burthening themselves with the cares thereof ; but as the *Ass* oftentimes is loaden with Corn, but feedeth upon the chaff himself ; thus covetous men do not enjoy what they have got, not knowing who shall enjoy those riches which they with a great deal of pains and care have scraped together. To conclude, *Erasmus* hath drawn many inferences from the *Ass*, comparing illiterate men to them ; who as she hath a great love to her young ones, so have they a high esteem of their own works ; and although it hath a very large heart, yet is very timorous ; thus unlearned men will imitate, and sometimes exceed the learned in their serious deportment and grave gestures : many teachers there are that are more dull then the *Ass*, who saw divine vengeance, and the naked sword sooner than *Balaam* did ; for it is often seen that the people are truer Worshippers of God than those that teach them. The *Ass* may be compared

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 to that knowledge which men have of God, and of
 his wayes; and *Balaam* may be compared to the
 will which oftentimes goeth contrary to conscience,
 untill they see divine vengeance coming upon them.
 The *Ass* may also be compared to the sinner, who
 runneth on in a full Carreir of sin, untill *Christ*
 meetes with him, and stoppeth him; but so much
 for the *Ass*.

CHAP. XV.

Of the Hart.

THe *Hart* is a Creature commonly known to be
 very swift, strong, but timorous; his heart is yel-
 lowish; but in *Critannia* there are some found that
 have blackish hearts; these are the only Creatures
 that have yearly new horns. 1. Those Creatures
 that have great hearts are most timorous, because
 the heat is more dispersed; but on the contrary those
 Creatures that have lesser hearts are stronger, ac-
 cording to that saying, *vis unita fortior*; so we read
 in the first Iliad of *Homer*, that when *Achilles* told
Agamemnon of his timorousness, he answered him
 that he had *cor cervi*, the heart of a *Stag*. 2. This
 is a very swift Creature; *David* giveth God praise
 that he had given him the feet of a *Hart*, *Psal.* 18.
 34. because God had alwayes given him speedy
 and prosperous success in his enterprises; he is na-
 turally very leacherous, but especially at the rising
 of

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 of *Arcturus*, at which time he is observed to be
 fiercer then at other times; it is common among
 them to fight one with another for a Female, and
 oftentimes are mortally wounded; at this time their
 flesh is something rank, like the flesh of *Goats*;
 after the Female hath been copulating with a Male,
 they then do seperate themselves one from another;
 the Female eateth *Cummin*, which maketh her
 bring forth her young ones with a great deal of ease.
 3. Although the *Hart* in some sence may be ter-
 med a stupid Creature, insomuch that when she
 is hunted, if a Horse cometh by her, she perceiv-
 eth him not, (for she hath her eyes fixed so on the
 Huntsmen,) yet this may be a great instance of her
 sagacity and prudence, that she alwayes feedeth and
 bringeth forth her young ones by the path way, by
 which she need not fear being made a prey by wild
 bealts, by reason of passengers coming so often by;
 she hath a very tender care of her young ones,
 teaching them to avoyd the snares of the Huntsman,
 & inureth them to running while young; she sheweth
 them those places which are the securest for them
 to lye in; as Rocks upon high Mountains, where
 there is but one way to it, and that but very nar-
 row, and in an eminent danger to run thither; he
 is often seen to stand sentinel, as it were, upon a
 Mountain, to see which wayes the Huntsman go-
 eth, and if he cometh nigh her hole where she is,
 she will not run away, but resisteth them; we find
David, in the 18. *Psalme*, 33. giving God thanks
 that he had made his feet like *Hindes* feet, and had
 set them upon high places, i. e. That God had made
 him

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him as safe as *Hindes* are in high places ; if he perceiveth himself grown fat, he goeth into some place where there is no path, nor any one passeth by, and if he seeth any man, he hideth himself, because his fatness maketh him that he cannot run so swiftly ; thus in the Winter time, for then he is weaker than at other times ; and so when he sheddeth his horns, divine providence hath so ordered it, that they fall off very easily, for they grow not out of the skull, but out of the skin ; the reason of his shedding his horns may be, because if they should grow still bigger and bigger, it would be a burthen to him ; or else it may be, because it maketh a greater plenty of his horn (which is of such great use in Physick) at the time of her bringing forth (which is in the Spring) she goeth aside into some private place, where no one may see her, and when she lyeth down, she either thrusteth her horn into the ground, or else hideth it where no one can see it, she goeth out to feed but in the night time ; when she hath new horns growing, she tryeth the firmness of them by thrusting them against a Tree, and will never be seen abroad again until her horn is firm and fit for service ; and when they are full grown out, she lyeth in the Sun that it may harden them ; from all which it appeareth that the *Stag* is a wise Creature ; she soon apprehendeth any danger approaching, if she pricketh up her ears ; but otherwise she is easily taken ; in *Scythia* it is reported that *Stags* are so tame, that they may be rid on like Horses ; *Ælian* reporteth of King *Mithridates*, that he would lye among *Bulls* and *Horses*, that he

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had used familiarly, and also that he often slept with the *Stags* that he had tamed ; if any one had come to him, one would have mowed, the *Horse* would have neighed, and the *Stag* would make a great noise until he had awakened him. 5. They exceedingly love musick, and are much delighted in hearing any one sing ; and therefore one goeth before a *Stag* and singeth to him, another cometh behind him and taketh him. 6. When he is so closely pursued by the Dogs, that he seeth there is no hope at all, he will run to the Huntsman, expecting more favour from him, than from the dogs ; but some there are, who are of opinion, that this proceedeth from the fierceness of their Nature.

7. He hath no gall, yet his inwards are so bitter that a Dog will not touch them, unless they be very fat indeed ; some have reported (but how true I shall not here dispute) that in *Achaia* there are *Harts* who have their gall in their tayl. 8. When he is wounded with a Dart, the only cure he hath is to eat some of the herb called *Betony*, which helpeth both to draw out the Dart, and heal the wound. 9. The *Stag* is a very sociable Creature, for they alwayes go together in companies ; some have been seen to swim over Rivers in great companies ; the Captain of them going first, and the hindermost laying their heads on the backs of the foremost ; and if the foremost be tyred with swimming, another is put in his place, and he swimmeth behind all the rest, and laying his head upon the back of him that is before him, recovereth himself again ; sometimes when he is hunted, he will

get himself into a low Tree, and hide himself among the boughs: Many wild beasts do hunt the *Hart* for a prey, as the weakest Creature; this they do alwayes in the morning, because then hunger pincheth them most; it is a wonderful thing to consider the great *Antipathy* that there is between a *Hart* and a *Serpent*, for he knoweth by natural instinct where the *Serpents* holes are; he goeth to the hole where he seeth and thinketh a *Serpent* is, and breatheth upon him untill he is forced to come out of his hole, and then he setteth upon him, and teareth him to pieces, or else eateth him up; the *Serpent* (after he hath eaten it) maketh him very thirsty, yet he knoweth by instinct of Nature, that if he drinketh any water before it is well digested, it will kill him; and upon this account he will endure thirst a long while, but at length he runneth to the water so swiftly that he is tyred before he cometh to the water, and when he is come to the fountain, he cryeth for weariness, making a lamentable noise, and panteth untill he hath recovered his breath before he will drink; thus we find *David* speaking, as the *Hart* panteth after the water-brooks, so panteth my Spoul after thee, O God, *Psal.* 42. 1. when he cometh to the water, he doth not immediately drink, but first plungeth himself in the water, and after he hath eaten some *Crabs* (if he can get any) he drinketh. In *Lybia* there are abundance of *Serpents*, and if they see a *Hart* lying along upon the ground, a great company of them leap upon him together, and one windeth himself about his neck, another about his back, some about his belly; he being

being thus tormented with them, when he feelth them biting so hard, he starteth up and runneth up and down the fields as if he were mad; at last he throweth himself upon the ground, and rubbing his back against the ground, destroyeth the *Snakes*; but when he seeth himself all over bloody, he runneth immediately to the water to wash himself: the hatred that is between a *Serpent* and the *Hart*, is not only while alive, but after he is dead; for a *Serpent* if he smell a *Harts-horn* burning, will get away from it; this is also to be observed concerning the *Hart*, that when the wind bloweth he alwayes runneth against it, because if he run with the wind it would carry the scent of him to the *dogs*. Thus we have finished what is very necessary to be spoken of the nature and properties of the *Stag*; I shall now speak to the several corollaries or inferences that may be drawn from the nature of it; there are many similitudes which the Holy Scripture fetcheth from the *Stag*, which I find mentioned very often in profane Authors; I shall content my self out of many to collect some few, and among those many places in Scripture where we find mention made of this Creature, I think this which I shall here begin with, may be accounted the chiefest place, viz. *Psal.* 22. 2. where we find the Son of God compared to the *Hind of the Morning*; where observe, 1. He is not compared to the *Hart*, but to the *Hind*, because the *Hind* is the weaker Creature; thus we find, *Cant.* 5. 2. It is not, *Gemellus meus*, of male twinns, but *Gemella*, female twinns, because the love that Females have for Females, is greater

greater then that which they bear to Males; as *Galatinus* telleth, *lib. 3. chap. 30.* *Christ* when he suffered made his power of no effect, as *Irenaus* telleth us; that is, saith he, he suffered, and spake not a word. 2. It is not unworthy our observation, to consider that which is added; the Morning *Hind*, *cerva matutina*, for the beasts do make a prey of the *Hind* in the Morning, as being then the weakest and most obnoxious to danger. 3. *Hinds* flesh is softer then that of the *Stag*, if it be hunted; thus the flesh of *Christ* which was softened by those cruelties he endured, is thereby made food for us: *Einguter mürber Braten*, as the *Germanes* say. 4. As the *Hart* hath such a hatred against *Serpents*, thus *Christ* came into this World, that he might destroy the *Old Serpent*, the Devil, that he might bruse his head, destroy his Kingdom and power; we read it promised, *Gen. 3. 15.* that *the seed of the Woman shall break the Serpents head.* 4. And as the hatred that is between the *Hart* and the *Serpent*, is the same after death; thus *Christ*, now he is dead, and risen again, and sitteth at the right hand of God, is still destroying the Devils Kingdom, and doth by his breath, the preaching of the Gospel, ruine and destroy him. 5. As the *Stag*, after he hath devoured the *Serpent*, burneth within with a vehement drouth, which they do signifie to others by that lamentable cry which they make, panting and howling as it were, untill they come to the Fountain; thus it was with *Christ*; we read that the *Serpent* should bite his heel, *Gen. 3. 15.* *Christ* when he came into the World to save sinners, to destroy the

the works of the Devil, he perceived the great weight of the wrath of God which then lay upon him, insomuch that in the Garden he sweat drops of blood, and when he was upon the Cross, he cryed out that he was a thirst, and with a bitter cry called upon God; saying, *My God, my God, why hast thou forsaken me?* And when he had offered up supplications and prayers with strong crying and tears, gave up the Ghost; all which is fully and emphatically set down by the Prophet *David*; *all my bones are out of joynt, my heart is like wax, it is melted in the midst of my bowels, my strength is dried like a potsherd, and my tongue cleaveth to my jaws; I am poured out like water,* *Psal. 22.* 6. As there are great store of *Serpents* found in *Lybia*, which cannot endure the *Seag*; thus the Enemies are numerous that are against *Christ* and his Gospel; and as the *Hart* when he is beset with these *Serpents*, some of them winding about his neck, others about his feet, which he throwing himself upon the ground destroyeth, others he bruises, and after he hath cleared himself of them, immediately runneth to a River, partly to wash himself from the blood, and partly to wash away any venom that may be in the wounds; thus *Christ* endured the contradiction of sinners, and by death overcame death, and conquered the Devil, and now enjoyeth Life Eternal; and hath left us efficacious remedies in his passion, which as often as we shall seriously consider of, and meditate upon, will be an infallible cure for any deadly wound, that the Devil by any hainous sin shall give unto us; the Church in the *Canticles*,
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Chap. 2. v. 9. speaking of *Christ*, saith, *that he is like the Roe, or the young Hart*; or as some will have the words to signifie, a *wild Goat*; and they give us these reasons for it; as, 1. Because of his great swiftness and strength, in leaping over the Mountains, so that he seemeth rather to flye than leap; so *Christ* is said to come *leaping over the Mountains, and skipping over the Hills*; the word may also signifie *Harts*, for as *Harts* do fight one with another for the *Hind*; so doth *Christ* wage war with the Devil for the defence of the Church. 3. Many in *Christ* might be applyed to the Church, and to all good men as members of the same; thus all good men are compared to *Harts*, *Psal. 42. 1. The Hart panteth after the water-brooks, so panteth my soul after thee, O God*: We might draw several inferences from the nature of this beast, and further shew wherein the good man and the *Hart* do agree; as, 1. The *Hart* is meek, and a very sociable Creature, loving the company of his fellows; thus the Church hath received from *Christ* the spirit of meekness. 2. As the *Hart*, when surrounded and beset with the *Hounds*, seeing no way to escape them, he will run to the Huntsman, rather then be made a prey to the *Hounds*; thus the Church in her greatest danger runneth for help to God, and like an humble supplicant acknowledgeth her transgressions, and confesseth that she hath deserved greater punishments. 3. As *Harts* and *Goats* when hunted run for refuge to high Mountains and Rocks; so *Christians* when any wayes distressed, look up to Heaven, from whence cometh their

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their Salvation; and as the *Stag*, when he perceiveth himself wounded with a dart, their only cure is *Betony*; thus *Christians* perceiving doubts to arise, can find comfort no where but in the Holy Scriptures; and as I said before, some *Harts* have their Gall in their Tayls; so ought all good men patiently and quietly to endure injuries done unto them; not prone to revenge, but labouring daily to bridle and restrain their unruly passions. 4. As there is a natural *Antipathy* and enmity between the *Hart* and the *Serpent*; thus the Church in all Ages hath alwayes had implacable Enemies, Tyrants, Hereticks, &c. And as when he is hunted, it groweth exceeding hot, and extreemly thirsteth for water; so when good men are vexed and persecuted by wicked men, they immediately betake themselves to the service of God, expecting there alone to find help and succour in all their extremities; and as when they swim over any River, they so order themselves, that the head of one lyeth on the back of another; so we ought all to *bear one anothers burthens*; and as, although they have large Horns, yet they hurt no one, but are very timorous; so *Christians* ought not to trust in an *Arm of flesh*: *St. Basil* saith, that as *Harts* by their breath do expell, and (as it were) draw out the poyson from the *Serpents* hole; so good men, by their good conversation do often convert and reclaim men from their sins.

And as in the *Cant. Christ* and the Church are compared to two friends, in like manner the *Hart* is an eminent instance and *Symbol* of love and friendship,

friendship, concerning which we will not now speak any thing, having at large spoken to it in the former part of this Chapter.

And as oftentimes the Horns are of no use to the *Hart* ; so neither do riches profit the owner, because as we often see the owner never liveth to enjoy what he hath gotten ; thus it often cometh to pass, that outward strength hath done a great deal of mischief, therefore it is alwayes good to trust in God for relief in all our miseries ; we read, *Psal.* 29. *That the voyce of the Lord maketh the Hinds to Calve* ; which is as if he should say, that God was even the midwife and Physician at the time of their bringing forth ; some say that the *Hart* is very fearful of Thunder, for when it Thundreth she never bringeth forth her young alive, which God, in the fore-cited place, is said to prevent ; he also breaketh the Cedars of Lebanon ; *i. e.* by his word he humbleth the high and lofty spirits of men, he is said there to make the *Hinds to Calve*, *i. e.* he by his Gospel comforteth and supporteth all weak and despairing Christians ; but having so largely spoken of this beast, we shall say no more of it.

CHAP.

CHAP. XVI.

Of the Hog.

BEfore we shall speak of the Nature of this Creature, we shall consider the difference between the *Hog*, the *wild Boar*, the *tame Boar*, the *Pig*, *Sow*, and the *Porcupine*, which some do think is rather a kind of *Hedge-hog* ; as the *Ape* is likest to a man in his outward parts ; so the Author of that little Anatomical exercise, (which *Galen* is supposed to have writ) saith that a *Hog* of all other Creatures is likest to a *Man* in his inward parts, whose flesh is so like to mans flesh, both in smell and taste, that (as *Conradus Gesner* saith) several have eaten the one for the other, not discovering of it by taste or smell ; these things premised, I come now more particularly to speak of it.

1. It hath exceeding hard hairs, of a devouring gluttonous Nature, and therefore his head continually looketh towards the ground, and never can look upwards, and by his scent and continual smelling of the Earth, he findeth Roots, Bones, Carrion, Dung, and never refuseth any thing that he findeth.

2. It is hot and moist ; and therefore it is that sometimes we see hard swellings grow about them ; so that *Butchers* looking under their tongues, will tell whether a *Hog* be good or no. Those *Hogs* which

which are fed of rotten Apples, bean cods, and such moist meat, their flesh is moister and pleasanter than other meat, but not so healthful for the body; they have another way to know a *Hog* by looking on their backs, for they see whether the blood be good or no that cometh out upon the plucking some hairs off by the roots; the way to have them clear from these swellings, is to let them run abroad, and keep them in clean sties; Butchers commonly say, that it is very seldom but that a *Hog* is troubled with some distemper or other, either in his Lungs, Lights, Liver, &c. but most especially they are troubled with Lice, which breed most upon their backs; but the head-ach is an epidemical disease among all *Hogs*, of which many dye. 3. It is so greedy a Creature, that he hath no measure in eating, and groweth so fat, that sometimes he is not able to go; they have lain so long in one place, that *Mice* have bred under them; *Otto Melander* saith, that in *Arcadia* he saw a *Hog* so fat that he could not stir, and that a *Rat* had eat a hole in his flesh, and there bred young ones; as *Marcus Varro* saith, quoting *Johannes Rivinus*, in his Book concerning the institution of Children: this Creature liveth as if he were born for nothing but to eat; and, as there he observeth, the grossest bodies breed the worst blood; he hath nothing of subtilty or craft in him, but is a dull, stupid, senseless Creature, and can never be brought to any service, as are other Creatures, though wild; viz. *Lions*, *Bears*, &c. and therefore *Cicero* saith, that the life of a *Sow* is for nothing but to keep it from putrifying,

putrifying, and as the *Proverb*, *habet animam pro sale*, their souls are of no other use than to keep the body from stinking; pigs will suck any sow, and therefore they use to distinguish one from another by sticking pitch upon them. 4. They very much delight to be in the mud, which they do not perceive the stench of, because they often breathe in the mud, and doe not take the scent up into their nose; he cannot endure the smell of a *Rose* or *sweet Marjoram*; and, as *Varro* saith, that tumbling and wallowing in the mud is as pleasant to the Swine as washing to a man; he loveth roots better than any thing, will eat something of whatever he findeth, he very greedily devoureth serpents, and the dead carcass of any creature, nay he will eat the carcass of his fellow creature, which no other creature will doe. She is so impatient of hunger, that oftentimes she devoureth her young, and therefore it is no strange thing, as some have thought, for a Sow to devour her pigs. 5. It is no less fruitful then lecherous; for it is so exceeding enflamed with lust that they will fight one with another for the female; it hath almost the strength of a *Lion*, for a *Boar* when hunted will not only throw the Huntsman down, but if he hath no help will kill him. 6. The Sow never sheddeth her hair in the winter time, as all other four-footed creatures doe. It is the particular property of the *Boar*, who when he seeth unavoidable death, he singlerh out one of the Huntsmen and will run upon him, with the greatest rage imaginable, not to be affrighted with swords or sticks; it is worth obser-

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vation, to consider that if one Hog be hurt, and he beginneth to grumble, all the rest of the Hogs of the same company come in to him; it is needless to recite any thing more of this creature, it being so commonly known: now let us see what we may learn from the nature of it. I might give *Examples* of this creature, out of several prophane Authors; but I shall only set down one or two out of the *Holy Scripture*: the first place I shall speak to, shall be taken out of the Old Testament, in the 14. of *Deut.* v. 8. where we find the *Jews* were forbidden the eating of *Swines flesh*; some may enquire the reason of this prohibition, since, according to the judgement of all Physicians, it may be reckoned one of the best sorts of meats, provided that it have no distemper upon it; nay they were not only forbidden the eating of it, but they were not so much as to touch the carcass of it after it was dead; the reasons of which among others may be these.

1. Lest the Vines and Olive trees in the fragrant Gardens should be rooted up by this venomous creature; for he will not eat the tops of herbs, but pull them up by the roots.

2. To prevent the encrease and spreading of diseases among them, who were alwayes very subject to the *Leprosie*; Swine being often troubled with hard swellings, which soon putrefie, being not well fed. *Conradus Gesner* hath observed that *white Hens* are troubled with the same disease. But,

3. The next reason of their being forbidden Swines flesh may be, that by their abstinence they might

might give a testimony of their obedience to God, which would not have appeared in abstaining from those things which in their own nature were hurtful; but in abstaining from those things that were usefull and pleasant; for Swines flesh (as we said before) is the likest to mans flesh. 4. *Lactantius* telleth us a fourth cause, in his *Book de vera sapientia. cap. 17.* God forbid the *Jews* the eating of *Swines flesh*, (saith he) that thereby they might learn to keep themselves from all sins of uncleanness, for Swines are filthy and unclean creatures; never so much as once looking up unto heaven, but alwayes rooting in the earth continually seeking for food; and no creature is of so little use as they are, for every creature is either good for drawing, for tilling the ground, for easing of burthens, or else they serve to clothe us, or give us milk, or last of all, are for a safeguard unto us: so that no creature but is of some use or other to man. God therefore forbids them to eat Swines flesh which was fed only to live. He would have them take heed, from this creature, of being gluttons, which would very much hinder the free exercise of justice amongst them, as also that they should not plunge themselves in filthy lusts as the Sow doth in the mire, and that they should not be subject to, nor clog themselves with earthly pleasures; for they are besmeared with mud or clay, that make riches their God; thus far *Lactantius*. The Sow never looks up to heaven but when he grunteth, and then it is only with his eyes lift up; he will be much under trees, loving exceedingly to feed upon *Acorns*, but never looketh up to the *Oak* from whence they fall; thus wicked

covetous men, though they enjoy all this worlds good, never look up to God who is the tree of life, who is the Authour and Giver of them. *Physicians* say, that those who have small foreheads have no more learning in them than a Hog; and that they who have a thick nose and flat at the end, are foolish; and if they have a thick neck, then they are cholerick: all Authors compare those men that are given to lust to Swine; thus *Christ*, *Mat. 7. 6.* Forbiddeth us to cast *Pearls before Dogs and Swine*, not to dogs, i. e. to furious persecutors; not to Swine, i. e. to unclean persons, who contrary to their consciences wallow in their sins, and that men should not be deterred from preaching the Gospel by the ingratitude of their hearers, *Christ* commandeth them to preach to those who are more willing and obedient; thus we find *Epicures* and *Drunkards* are compared to Swine. 2 *Pet. 2. 22.* for first, as the Hog is a most dull stupid creature, having not so much reason as to distinguish good from bad; nor can he be made fit for any service; thus wicked men will not understand the things of God, not being at all moved at any Sermon, but doe despise even wisdom it self. The same *Christ* telleth us, in another place, that the cares of this world is one great hinderance of our profiting by the word. 2. Swine are led only by their appetite, alwayes living an intemperate gluttonous life, *Jeremiah*, *cap. 12.* 3. saith, that wicked men who flourish in this life, and enjoy all the world can afford them, are *fatted for the slaughter*: and as Swine doe devour any thing that cometh next to their

their mouth, (for dish-water is a very pleasant drink to them) thus wicked covetous men use all meanes, both right and wrong, to obtain their covetous desires; sometimes we pull out some of their teeth to prevent mischief; thus wicked men are kept from doing that mischief which otherwise they would doe, for fear of the Laws. 3. As Swine cannot distinguish between Pearls and Carrion, but trample upon them both, so sinners doe not see any difference between earthly and heavenly things. Nay, they contemn the latter, and only seek for earthly things; and as they cannot endure the scent of roses and sweet Marjoram; so cannot wicked men endure that breath of life which is breathed out of the *Holy Scripture*. Swine doe not onely delight in dung, but they count the smel of carrion a sweet scent. Thus wicked men count all their sins vertues; so it is common among us now, not to count drunkenness any sin, but a vertue; so of other vices; and as the Sow after her washing will turn to the mire again, so wicked men, after a feigned repentance, will turn again to their former wicked life; and also, as this creature defileth any thing which he toucheth with his snout, thus doe wicked men by their evil lives; and as we commonly see the Sow teacheth the young Pigs betimes to wallow in the mire, so wicked men begin betimes to teach their children to doe wickedly; if one Hog be hurt, all the rest of the company will run to help him; so if the Minister accuseth one wicked man of his sins, all his company will run to help him. But we may learn

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some good instructions from the nature of the Sow in this particular, in which she sheweth a tender nature and a great love to her fellows; thus ought Christians to be pitiful & tender-hearted to their fellow creatures when under any misery or affliction; but more particularly we may compare the Hog and the covetous man together; for as the Hog doth nothing all his life long but eat and seek for food; thus is it the whole business of the covetous mans life to heap up riches, and to increase his wealth.

2. As the Hog is never satisfied with what he eats, so are the desires of the covetous never to be satisfied with riches.

3. As the Hog is of no use nor service to any one while alive; so it is with the covetous man, who never doth any good with what he hath while alive.

4. As Swines when very hungry and cannot get any thing to eat, doe not spare their young piggs, but greedily devour them; thus covetous men will have their greedy desires satisfied, and spare neither friends nor relations, but are for what they can get of either.

5. As the Hog if he heareth any noise about his sty presently beginneth to grunt, fearing that some body is coming to take his life away; thus are covetous men afraid of every one, lest they should rob him of his pelf.

6. As the Hog is continually grunting all the while he is at the trough, eating in fear lest any should take it away from him; thus covetous men doe

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doe not enjoy what they have, but are in fear lest by any accident they should lose what they have.

7. As the Hog will soon forget the misery of his fellow, though at the hearing of him cry many of them will run to help him; thus it is with the covetous men, who have no true affection to their friends and relations, but when self-interest is at the bottom of it.

8. As the Hog maketh a great noise and loud cries when he is going to be killed; thus are covetous men as fearfull of death.

9. As when Swine are killed, there are puddings and sausages sent about to friends and neighbours, which are eaten with a great deal of joy; thus do wicked heires daily expect and desire the death of the covetous miser, and then with joy they divide what with care and pains he had gathered together.

As Swine never shed their hairs in the winter time, thus it is with the wicked, who never leave off their wicked wayes; and as the Sow after her washing, returns again to her wallowing in the mire; thus doe wicked men after a feigned repentance return again to their former wicked courses; and as Swine doe not make any noise towards heaven; thus wicked men while in peace and prosperity never seek God; but when under afflictions and troubles, *Psal. 80. 14.*

10. To conclude, the enemies of the Church are compared to *wild Boares destroying the Vineyards*, who will often whet and sharpen their teeth, ru-

shing upon the Huntsman with so great violence that it is very hard for him to escape with his life; thus with no less rage and violence doe the enemies of the Church act against her. *Xenophon*, *Opiannus*, *Pollux*, and several other writers do tell us, that it is of so fiery a nature, that when for weariness he is forced to lye down upon the ground, his teeth are so inflamed and his whole mouth, that if you take a hair from his neck, and put it into his mouth, it will set it on fire; the enemies of Christ are as fierce against his Church, as the Boar is against the Huntsman; an example of this we have, in our modern story; who have sworn for themselves and their posterity the ruine who have and destruction of all *Lutherans*; and as the Boar (which may not improperly be called a kind of Swine) until she hath voided her ruine, cannot fly the enemy, but will stand still and be taken; thus the enemies of the Church, unless they doe leave and forsake their sins, cannot avoid the wrath of God; and as the Boar, when ill, cureth himself by the Ivy-tree; thus there is no remedy for the cure of sinners but the word of God; and as the Boar if enraged will for madness run into his stye; thus many men, in a passion, will say and doe that which at last proveth their own ruine: we reade in *St. Matthews Gospel*, of the Devills that besought Christ, if he cast them out *that they might enter into the herd of Swine*, Christ gave them leave to goe, the Devil was very willing to enter into the herd; from whence we may learn thus much, that the Devil dwelleth in those persons, who like Hogs and

and Swine delight to continue in their sins and iniquities; and as the *Gadarens* desired Christ to depart out of their Coasts, lest they should lose any more Hogs; thus it is with wicked men, who rather then they will lose the enjoyment of a base filthy lust, will let Christ, God and Heaven, and all go. Thus much of the Hog.

CHAP. XVII.

Of the Fox.

THE Fox is a creature commonly known to all, and therefore I shall not be very large in speaking of it; only I shall say something to those several places of Scripture, where we find this creature made mention of: there are three things which I observe in the Fox; it is a very crafty and subtle, and it is a cruel and gluttonous Creature. *Ambrosius* (in his *Hexameron*) saith, that the Fox is to be hated for his greediness, and that he is despised for his weakness, and that while he is laying waite for another, he doth not take care enough of himself. I find that Foxes and Weasels may be said to be equally cunning, especially Ferrets and white Weasels; there is also a sea-fish called a Fox, which I think doth not come far short of this Creature we are now speaking to, for subtilty and craftiness; that the Fox is so, appears from those Fables which are extant concerning him, by which his craftiness, &c. is signified to us; but we shall have

shall have occasion to speak of this at large hereafter; that he is malicious and revengeful appears, in that all his craftiness, &c. is only imployed to the destruction of other Creatures; and his gluttony appears in that he is continually seeking for his prey, never being satisfied; which three odious properties are applyed to Hypocrites, *Luk. 9. 58.* and that chiefly to *Herod, Luk. 13. 32. Go and tell that Fox, &c.*

The Fox therefore, as we said before, is very crafty; which will appear,

1. In that he claps his tail between his legs when he is pursued,

2. He hath a very large hairy tail, insomuch that the dogs pursuing of him catch hold of his tail; & thinking to catch hold of him, instead of flesh get nothing but their mouthes full of hair, by which means they lose their hold of him.

3. When he perceiveth he cannot escape he urin's on his tayl and whisks it on the dogs, which hath an exceeding strong scent, insomuch that the dogs not enduring the scent are for a while forced to desist.

4. He often when he is in danger, and no avoiding of it, he will bite the dogs on their hinder legs, for that is the tenderest part about them.

5. Because the Urchine is too strong for him, he taketh him by craft; for when he casteth himself down upon the ground, he leapeth upon his belly and destroyeth him.

6. The Fox hath a way to take fish; wandring by the shoar, he dippeth his tayl in the water; the
little

little fish immediately entangle themselves in his tayl, and so are taken.

7. He is often troubled with wasps in the summer time, but useth this wile to destroy them; he hideth himself, but layeth his tayl out; the Wasps fly to his tayl, and when there are abundance in it, he runneth to the wall or to some tree, and there striketh his tayl against the tree, and rubbeth it against the ground, and so he destroyeth all of them.

8. If he wanteth any food and cannot tell where to get it, he lyeth upon the ground upon his back with his legs stretched abroad, and so feigneth himself dead; the Birdes seeing him lye so light on him, thinking he is dead; & when they are upon him he taketh them, and devoureth them.

9. He hideth himself privately when he knoweth there are Hens, Geese or Ducks, and so destroyeth them in the night time; he will be often sucking the milk Pailles where he can find them; sometimes he taketh a Hare by his trapps which he layeth for him. The Fox will eat Mice, and hens, after he hath killed them, but before he will not meddle with it. He is a destroyer of Peacocks, Doves, and almost all Birdes, as also of Hares; and therefore there are but few Hares where there are many Foxes; it is a known Fable of the Fox, the Geese, and Hens.

10. He will never eat if any one seeth him, but alwayes feeds by himself in his hole.

11. When he goeth abroad he never goeth straight forwards, but in several paths and turnings,
and

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and therefore he is called *Vulpes quasi Volvipes*.

12. He goeth as if he were lame, for his right legs are shorter than his left.

13. He is a greater devourer of tame, than of wild Creatures.

14. His breath is very strong, and his urine is no less unpleasant than his breath; and if he bites any one it is venomous; it is observed, that those places where they are are very barren; the reason of which some think may be, that rank and unpleasant smell which cometh from his body; so that, according to the Proverb, he stinks *and &c.*

15. When he wants food he will be very tame, & keep about houses, and in the night time, if he can get any thing he takes it, and runs with it into the woods, and his hole or den hath six or seven wayes to it, lest any one should trayle him.

16. There is a kind of mutual love between the Fox and the Serpent; for both of them love to be in holes and Caves; but though Foxes have holes, yet they be not of their own making; for those holes which the Badgers make for themselves, they by craft couzen them of by this stratagem; when he seeth any of their holes empty, he immediately dungs just at the mouth of the hole; when the Badger returns he not enduring such a rank smell is forced to leave his hole; the several wayes which lead to his hole are a great distance one from another; for were they near one another, if the Huntsman laid a gin at one place, let him come out where he would the dogs would see him. We find that

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that Christ spoke of the holes of Foxes, *Mat. 8. 18. Luk. 9. 58. The Foxes have holes, and the Birdes of the air have nests, &c.* Serpents, Apes, and Foxes, and all such like mischievous creatures, are observed to have very smal eyes; but the more innocent creatures, such as Sheep, Oxen, &c. have very large eyes; the Crow and the Fox are often seen to be together. There is a Bird called the *Oisals*, which is a great destroyer of Foxes, for he will light upon the Fox and pull the haires off his back, and if he knoweth where his young ones are, will kill them all; and therefore the Fox is seldom found big; and when she hath brought forth her young, she hideth them where no one can find them; when she is old it is a hard matter to take her in a net, neither will she be deceived by taking any thing that you shall throw unto her.

17. The Fox feedeth upon dead carcases; we find *David* cursing his enemies who had sought for his soul, *those that seek my soul to destroy it, shall go into the lower parts of the earth, they shall fall by the sword, they shall be a portion for Foxes. Ps. 63. 9, 10.* *Origen* understandeth by the Fox the Devil, parts of whom are all wicked men; yet we may very well by it understand temporal punishment for wicked men; offenders & malefactors are here destroy'd by the sword, & their carcases cast to the beasts of the field; that story will very well come in here, that *Pausanias* relateth in his History of *Messene*, a little City in *Peloponese* in *Greece*; which is of one *Aristomenes Messenius*, who was taken by the *Lacedemonians*, and condemned to dye; and after the

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the Custom of those people he was thrown into very deep Cave and there to starve, where many malefactors before him had been thrown, and died with hunger; he lying there very sad, and expecting a lingering death, he saw a *Fox* coming privately and very slowly to devour a Carcass which lay by him; he seeing that covereth his face with the garment that he had about him; and so lay for dead; the *Fox* at last perceiving him lie so, thinking that he had been dead, setteth upon him, and immediately catcheth at his garment to teare it off from him, the better to come to his carcase; the man with one hand catcheth hold of the *Fox*, and with the other hand keepeth on his clothes; that the *Fox* should not bite him; the *Fox* striving to get away, the man keeping his hold, followeth him from one hole to another, until he came to a little hole where he saw light; he let the *Fox* goe, broke his way through and escaped; but when this was told to the *Lacedemonians*, that *Aristomenes* was escaped and alive among his friends, they thought it as great a miracle, as if he had arose from the dead. *Pliny* telleth us, that if they chance to eat bitter Almonds it is death to them except they can get water; in *Thracia* if he goeth over any ice; he will first lay his ear to it, if he hear the current of the water underneath he will not venture over, fearing lest it be too weak to bear him; if a *Fox* runneth mad he hath the same qualities as a mad dog: but we have spoken enough of the nature and properties of the creature. Authors have deduced many and useful inferences from

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from it; I shall for brevity sake only tell the reader thus much, that the craftiness and subtilty of the *Fox*, is an evident symbole and example of that craft and deceit which is in the Devil and all his agents; which how great it is in transforming himself into an Angel of light, will be better altogether omitted, then briefly to speak of, as the Orator once said of *Carthage*: with what fraudulent expressions did he deceive our first Parents? with what subtilty did he tempt Christ himself? and how many cheats doth he put upon men dayly, but chiefly those that think themselves most secure? how easily doth he deceive Witches and Inchanters? he telleth them how to bring a flood, how to make thunder, and he destroyeth these; nay he is not contented with this neither, but at their death he being not able to give that help which he promised, destroyeth both body and soul; *Sampson* is said, *Judg.* 15. 4. to get 300. *Foxes*, and to tye them together with firebrands at their tails, and so sent them into his enemies corn; some doubt how it could be done; for first, *Sampson* could not get so many; and secondly, although he might get them, yet he could not tye firebrands to their tails; to both which I answer, that about the *Caspian Sea* there are so many *Foxes*, as *Ælian* reporteth, that they will come into Towns and Cities in great companies, but doe no one any hurt, fawning upon every body; and as amongst us we have so many Goats, that they will often get into the Vineyards and pull down the Vines; So in *Judea*, in old times, they were as much troubled with *Foxes*, as

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appeareth, Cant. 2. 15. *Take us the Foxes, the little Foxes that spoyle the Vines, for our Vines have tender grapes.*

To the second objection, I answer, that we have many like examples in prophane Authors; thus we read in *Ovid. lib. 4. Fastorum*, of several Foxes that have been sent amongst corn with firebrands at their tails.

*Cur igitur missa junctis ardentia tadis
terga ferant vulpes, causa docenda mihi est.*

And a little further, you may read,

*Is caput extremi vulpem in convalle salicti,
abstulerat multas illa cohortis aves.
Captivam st stipula fenoque involvit et ignes,
admovent urentes effugit illa manus.
Qua fugit incendit vestitos messibus agros.
damnosus vites ignibus aura dabat.
Factum abiit, monumenta manent, nam dicere cer-
nunc quoque lex vulpem carseolana vetat (tam
Utque luat poenas genus hoc Cerealibus ardet
quoque modo segetes perdidit, ille perit.*

But enough of this; we will now return to the story of *Sampson*, who may signifie to us a true teacher or Doctor who is set, whose work and business is to see it that it flourisheth; but we may compare the *Foxes* unto Hereticks who are tyed together by their tails, i.e. they consent and agree to destroy and ruine the Church; but their heads are distant

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distant one from another, i.e. they differ in judgement and opinion; notwithstanding all makes for the ruine of the Church, *Sampson* therefore gathereth the Foxes together, i.e. to shew that they are all agreed to trouble the Church, *Neh. 4. 8.* We read, that when the Jews returned from Captivity, and began again to build the Temple, and the Heathens their Enemies hearing of it, said, *Even that which they build, if a Fox go up, he shall even break down their stone wall;* Thus, as the Enemies of the Jews thought, that the wall which they built was so weak, that they might easily be laid waste, even by Foxes, &c. Thus the Enemies of the Church, if they see that our *Sanctum Sanctorum* is likely to be built, i.e. that by the preaching of the Gospel many shall be converted; they think it an easie matter by subtil disputations to overthrow and ruine; this we see happened in the primitive Church, which appears by those many and long disputations which we see the Fathers had with the Philosophers of those times.

Take us the little Foxes which spoyle the Vines, Cant. 2. 15. false Prophets and Hereticks are compared to Foxes, *Ezek. 13. 4.* *O Israel, thy Prophets are like the Foxes in the Deserts;* that is a remarkable place in the Canticles, of the little Foxes that spoyled the Vines; *Origen* by the Foxes understandeth Devils; for as Foxes are fed with clusters of Grapes, that is, they spoyle the Vines while young, and their tender branches but just grown out: thus the Devil hideth himself in Dens, but

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on purpose to entrap young Christians, and with evil thoughts to extinguish the flower of virtues as soon as budded, and but beginning to appear, but especially in young men, when they have but just begun to lead an honest life: I could by many examples shew how young men are in love with vice, as Drunkenness, filthy and obscene songs, immodest pictures, &c. so that it was too truly said by some of the Fathers, that *the youthful age of most is sacrificed to the Devil*, the best part of most men are spent in the worst things; no one can take this little young Fox but Christ, therefore we ought earnestly to implore him, that he would govern and enlighten our youth by his Holy Spirit; the best time to take this Fox is while young, we ought betimes to stop the first beginnings of vice, before they become a habit; as we use to say, *principiis obsta*.

For in the forecited place of the *Canticles* it is said, that these *Foxes* live to be taken when the Winter is past, and the showers are over, when the voice of the *Turtle* is heard, &c. Hence some of the Holy Fathers understand by these little *Foxes*, Hereticks that lay waste and destroy the Vineyard, that is the *Church*; and as in that place there is no mention made of *Lions*, *Tygers*, *Leopards*, *Bears*, &c. because the Church never receiveth such hurt from open Enemies, though they shed much blood, but rather by such persecutions it is the more increased, and groweth the better, according to those Verses,

Sau-

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*Sanguine succrevit Ecclesia, sanguine coepit,
Sanguine fundata est, sanguinis finis erit.*

As those little *Foxes* which lye hid under ground do most mischief to the Vines, thus the greatest Enemies of the Church lye in her very bosome, for the *Church* in all ages hath been like *Joseph*, sold by her own Brethren, and like *Sampson* betrayed by his own Wife; thus *Christ* was betrayed into the hands of his Enemies by his own Disciples; thus the *Church* chiefly suffereth by those men that are maintained by her, as *Joseph* preserved the life of his Brethren that destroyed him; and no less doth it suffer from those men whom it defendeth, and who know all her secrets; so *Judas* knew the Garden where *Christ* was wont to pray. And as *Foxes* by their craftiness do great mischief to Vines and Gardens, so the *Church* never suffereth more than from subtilty of arguments, by which young men are easily deceived, not being able to perceive the *fallacy* of them; We might illustrate this by the *example* of several Hereticks in all ages, who have used all wiles and *stratagems* to deceive; and as *Foxes* have several waies to their holes, so do wicked men turn and wind themselves alwaies to deceive; and as the *Fox*, if he be necessitated to it by hunger, will seem to be tame, so do these deceivers seem to imitate the true Church; an eminent instance of this we have in Ecclesiastical History, of *Arrins*, who seemed to be one of the true Church, and agreed with all *Orthodox* men.

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 men, and said that he would subscribe to the *Ni-
 cene Creed*, & the rest of the Decrees of that Coun-
 cel, using these words, *What I have subscribed, I
 give my consent to*, but under his doublet he had a
 paper wherein was written another thing; but these
Foxes are to be taken, they are to be confuted with
 strong arguments, and that while they are young,
 before their opinions get too big a head, before
 they have cast their urine and dung about, before
 their breath becometh rank, and their teeth veno-
 mous; that is, before they have by their false do-
 ctrine poisoned and infected mens judgements;
 they make those places barren where they are, *i.e.*
 they lay waste the *Church*; and as the *Foxes* have a
 kind of friendship with the Crow and Serpent, thus
 have Hereticks a correspondency and a great love
 for the Devil and his Agents; it is worthy our ob-
 servation to consider how Ministers are compared
 to the Hunters of *Foxes*, who must be crafty and
 industrious to find them out; the little *Foxes* are
 only to be taken, for none can take the great
 one but the Son of God, who is described in the
 forecited place of the *Canticles*: the Germanes have
 this Proverb, *Eines Haas une inchs sein*, he that is
 once overcome by an Enemy, shall never be at
 quiet: they have another Proverb to the same
 purpose almost, which is this, *Ber einen inchs fangen
 wil, der mus einen schops hinder das Garn stellen*, it
 is a difficult thing to find out an Army that lyeth in
 ambush; with which Proverb we shall conclude
 our Discourse of the Fox.

CHAP.

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CHAP. XVIII.

Of the Cat.

IN former times *Cats* were not so tame as to live
 in Houses, and be familiar with us as they are
 now; for they used formerly to live only in Woods,
 and were exceeding cruel and venomous, making a
 prey of Foxes and Rabbits, &c. but yet doubtless
 their nature was the same then as it is now; for
 God at the first creation gave every creature those
 properties which afterwards it retained; but yet
 I do not deny, but that about *Helvetia* there are
 wild *Cats* now, and, as *Comradus Gesner* saith, are
 very good food; the *Cat* in former times was one
 of the *Aegyptian Gods*, as *Diodorus Siculus* telleth
 us, and *Strabo* in his 27th. Book saith, that in the
 Reign of *Tiberius* there were above 7000 Romans
 slain in *Agypt* for the killing of one *Cat*; but we
 will let this pass: a *Cat* is not much unlike a *Lion* in
 his face, teeth, and claws, but his ears are some-
 what rounder; the wild *Cats* most commonly are
 grey, and are almost of the colour of ice; the tame
Cat is of divers colours, but most commonly are
 grey; *Cats* eyes shine in a dark night, they can
 see to get mice in the darkest night; thus the
Hyena and the Batt have their sight the strongest
 when it is dark, their eyes are observed to be
 bigger and lesser according to the change of the
 Moon;

Moon; if he seeth a mouse run by him, he will run after him whatever he is doing of, and thence came the Proverb, the *Bride Cat*, which *Gregory Nazianzen* expoundeth thus, that if a *Cat* be adorned like a Bridegroom with rich attire, if he seeth a mouse stir, though a Bride for attire, yet she runneth after it, never minding her attire; thus are all spurious and false Ministers, and he compareth them to some Gentlemen that have been given to lewd courses, but afterwards have undertaken the office of the Ministry, and yet continue the same as they were before. 2. *Ælian*, Lib. 7. Cap. 40. saith, that the *Male Cat* is the lecherousest creature that is, but the female not so bad, and very tender of her young ones; when the Male is thus inflamed with lust, she leaveth the House, and wandereth up and down; the Male being so lecherous, killeth all the young ones, that he may enjoy the female the sooner; the male at that time is exceeding fierce, and oftentimes do wound one another in the night time, where we commonly hear them make such noises; but some do say that the male is not more lustful than the female, but that they are both alike, nay sometimes the female will fight for the male. 3. A young *Cat* is very nimble, climbing over Houses, and up into Trees, and if he seeth any thing to move upon the ground, he will leap upon it, he will play with any that he meeteth with; but when old, then he is as dull and lazie: *Julius Caesar Scaliger* saith, that in *Malabar* there are some Cats so nimble, that they will run as nimbly as a *Squirrel*. 4. He

is exceedingly cleanly, he will often be licking of himself, not induring any bad scent, and therefore maketh a hole with her feet, and hideth her own excrements in the earth. *Pliny* telleth us the reason of it is, that she might not discover to the mice where she is. 5. At night she will run into the darkest corners of the House, having a very sharp and acute sight, and can better see in the night time than in the day; very intemperate in her diet, and often is distempered by over-much eating, and therefore seldome liveth long; she loveth to lye near ovens, and in the chimney-corner, and often burneth herself, she will alwaies lye clean and soft, & will not leave the house that she hath long lived though the house be left alone; not like the Dog, that loveth the people, and not the house; the breath of a *Cat* is very unwholsome, and the smell of his urine is very strong, and therefore we use to say, that a *Cat* alwaies leaveth a stink behind him; he is naturally very hot, his skin is very warm, he being alwaies so hot, hath a bad scent about him; some cannot endure the breath of a *Cat*, and will smell it though they do not see him, and will sweat untill he be removed out of the room, because the Mother, when big of that child, could not endure a *Cat* her self; the *Cat* will light on his feet though he falleth a great height, and seldome is hurt by any fall; if his skin be burned any where, he will not stir out of doors, but at other times will go about to shew himself: his breath is exceeding strong and unwholsome (as we said before) and therefore those that let them lye with

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 with them in bed are seldome free from diseases; he is a greatemie to serpents and toads; in time of sickness he will carry the contagion about him; he hateth no creature more than mice, and will easily find them out by their smell, and will see them when they do not see him; and oftentimes when he hath got one, first he will play with it, and afterwards devour it: thus do they serve birds; he loveth fish, but cannot endure the water, and these are the most noted things that we shall observe of the *Cat*; and I know none that more resemble the *Cat* than Flatterers: For, 1. As it is a common creature, so there is no place free now from Slanderers and Back-biters. 2. As they creep into all corners and holes, thus do Tale-bearers pry and search into all mens actions; and as they themselves do not perceive the strong smell that cometh from them, thus Back-biters aggravate other mens faults, but hide their own, and as the *Cat* loveth to be handled and stroked on the head, thus Flatterers love those that will give eare to their reports: as in the old time it was one of the *Aegyptian* gods, so Back-biters and Flatterers are by too many people honoured and loved; they, like the *Cat*, wherever they come, leave a strong scent behind them, and by the just judgement of God are often discovered.

CHAP.

CHAP. XIX.

Of the Hare and Coney.

THE *Hare* is generally known, and is very swift, and therefore some give the *Etymologie* of the word *Lepus* from *levis-pes*; he hath a very light round head, his ears are long, and but of a small body, he never groweth fat, and never goeth, but alwaies leapeth; his hair is as soft as feathers; but the Fox hath a way to take him although he be so swift; when the Fox pursueth him, when he hath run after him a great way, he seemeth to give over pursuing him; the *Hare* perceiving of it, goeth on but very leasurely, the Fox perceiving that, followeth him to his Burrough; the *Hare* can go up a Hill easier than he can go down, he is easier taken in a Valley than on a Hill; when he goeth down a Hill, he never goeth straight forward, but windeth about; for his hinder feet being longer than his fore-feet, it is troublesome for him to go down hill: his feet are very hairy, and cannot easily be hurt with running. 1. *He is very timorous*, as are all other creatures that have such great hearts; (he is frightened at the shaking of a leaf) those creatures that are strong, as the Bull and Dog, have a lowd cry, but the *Hart* and *Hare* have a very small cry: the *Hare* exceedingly feareth the *Eagle*, and is no less fearful of the snares of

of the Fox; there is no virtue in the Hare worth commendation; but instead of this, Nature to recompence them (as the Heathen Philosophers say) hath given them very long ears, that they might the better perceive dangers approaching; and as soon as he feareth any danger, he flyeth so swiftly, that sometimes in the midst of his flight he dieth; he is so fearful, that oftentimes to avoid one danger, he runneth into another; when he is pursued he runneth into his hole: It is reported of a *Hare*, that being hunted very hard, he ran into the Sea, and there was killed by the Sea-dog; no one would hunt a Hare with a Snail, according to the Dutch Proverb. It is a further argument of the timorousness of the Hare, that she shunneth those places that passengers come through, but loveth woods and hedges; *Lysander* did well when he commanded his men to be of good courage when they lay before *Corinth*, because he saw a Hare running upon the walls; for, saith he, it cannot be that the *Hare* would be there, if they had ever used any military exercise upon them; and possibly from hence came that saying, that it is a bad sign for a *Hare* to cross us in the way; for it signifieth that those places are very lonesome, and that few people frequent them, and so the more dangerous.

3. *It hath a very weak and infirm sight*, he sleepeth not as other creatures do with his eyes shut, and therefore of old, *to live the life of a Hare*, was as much as to say, you are in perpetual fear. 4. *It is exceeding fruitful*, and of all other creatures, this only after she hath brought forth her young, conceiveth

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ceiveth another; she bringeth forth young, and yet continually is with young; whence *Herodotus* well observeth, that *God* hath so ordered it, that those creatures which are useful and beneficial unto mankind, should exceedingly increase; but on the other side, those things that are ravenous and mischievous, such as are *Lions*, *Bears*, and *Wolves*, should not increase so much; in old time it was thought, that those that eat much *Hares* flesh, it made them very fair, as *Martial* saith, and that it did in seven daies time, because it is a kind of a melancholy flesh, and good blood; *Martial* therefore maketh the *Hare* to be the best of all four-footed creatures;

*Inter aves Turdus, si quis me iudice certet;
Inter quadrupedes gloria prima Lepus.*

Take it in English thus,

*The Thrush above all Birds that are;
And of four-footed Beasts, the Hare.*

That a *Hare* should make one beautiful, I know no reason can be given. 5. *It is exceeding lecherous*, but mostly in *January*, when if she be hindered from the male, she will devour those young ones which she had brought forth not long before. 6. *She may in some respects be said to be crafty*; for in the Winter time she is alwaies in plowed fields, but in Harvest time she hideth her self in Vineyards, and after Harvest, when the Grapes begin to

to grow ripe, she leaveth the Vineyards; when she goeth to seek her food, she alwaies goeth and cometh the same way, but not in a straight line, but in several turnings and windings; she seldome goeth amongst the thorns, lest it should tear her hair; for the dogs by the scent of her hair would soon discover her: when she bringeth forth her young, she hideth them up and down in several places, and of all enemies she feareth the Hawk most, and continually when hunted windeth up and down, and so deceiveth the dogs; we do not hunt the Hare for any hurt it doth us, but as we use to say, *the Hare is hunted for her flesh*, from whence came the Proverb, *As safe as a Hare*, spoken of one who had riches, &c. for which only he was vexed and troubled by others: Neither is the Hare of an uncertain Sex, sometimes male and sometimes female, as some have falsely imagined, but it is alwaies the same.

The Coney is not much unlike the Hare, something less, but much stronger, alwaies being under the earth, and makes her burroughs sometimes under mountains, as *Martial* saith;

*Gaudet in effossis habitare Cuniculus Antris,
Monstravit faciles hostibus ille Vias.*

The Psalmist seems to speak almost the same, *Psal. 10. 18.* The Coney where ever she makes her burrough, she levels the ground again, lest it should be discovered; at mornings and evenings she constantly

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stantly cometh out of her burrough, and there she sits at the entrance of it, to see if there be any approaching danger; and if at any time she be closely pursued, and hath no way to escape, she immediately runs into her burrough, out of which there is no way to get her, but by sending a Ferret after her; for there is nothing which the Rabbit hateth more than the Ferret; there is such plenty of them in some parts of Spain, that oftentimes they have destroyed the Harvest: Nay, we read of the Island called *Carpathia*, that the Inhabitants were once destroyed by them; and *Marcus Varro* (quoted by *Pliny*) saith, that there was a City in Spain undermined by Conies: but what we said before concerning the Hare, that it might be compared to timorous and cowardly men, we may say the like concerning the Coney; the Fable of the Hares and the Lion is known, how that the Hares would have given Laws to the Lion, who afterwards were destroyed by him; which may signifie thus much to us, that oftentimes mild and timorous Princes do rule and govern a fierce and war-like people, by whom their Kingdome is sometimes overthrown; or else it may signifie those men who are afraid to tell men of their faults: the Germans have a Proverb, *Der hasen Spurng*, i. e. The ankle of an Hare, meaning any thing that men trust to, or relye upon; for the Ankle-bone in the Hare is that without which she could not leap; but by the way we shall speak to *Prov. 30. Vers. 21. 25, 26.* there are four things which are upon the earth, but are exceeding wise; the Ants are a people
not

not strong, yet they prepare their meat in the Summer; the Conies are but a feeble folk, yet make they their houses in the Rocks; the Locusts have no King, yet go they forth all of them by Bands; the Spider taketh hold with her hands, and is in Kings Palaces; by all which this wise King signifyeth to us, the great inadvertency and perverseness of mankind, who of all creatures is only able to consider his waies, and knoweth his own greatness and strength, and yet daily runneth into dangers: these four sorts of little creatures that Solomon spake of in the forecited place, though small, yet know their own weakness, and therefore chuse alwaies those places where they may be most secure; and will not go into any place where there may be a possibility of danger: the *Ants* begin betimes to lay up food for Winter: the *Hare* being timorous, doth not love to be in those places where any one cometh: the *Locust* being weak, liveth quietly, and doth not go where any one is in the place, knowing that it cannot so well avoid dangers: the *Spider* is alwaies exercising her curious art; therefore this is to be wiser than the wisest. 1. To know our own strength, and our own weakness. 2. To undertake nothing above our strength, but on the contrary, not to indulge our selves in sloth and idleness; and because there is some small difficulty in it wholly to let it alone; we know there are many mischiefs and distempers accompany drunkenness, and that idleness and wars, is not without its inconveniences, yet few do endeavour to shun the one or the other: the *Hare* being weak, goeth
not

not much abroad; the *Ant* because poor, labour-eth the more; the *Antarch* saith, that there is no small creature so le, and great one, as is the *Hare* and the *Ass*, in his eyes, colour, ears, and flesh; and he saith further, in *Lib. 4. Symp.* the last question, the *Jews* were therefore forbidden to eat the *Hare*, because so like an *Ass*; *Leviticus 11. 5.* It is said, the *Coney*, because he cheweth the cud, and divideth not the hoof, he is unclean unto you; so *Dent. 14. 7.* by which prohibition they were most especially to learn, chiefly to avoid the qualities of the *Hare*; when *Xerxes* brought his numerous Army against the *Grecians*, (as *Herodotus* relateth) a *Mare* brought forth a *Hare*, that signified to *Xerxes* that he should not prosper in his undertakings, which also hapned.

CHAP. XX.

Of the Wolf.

THis creature is known to most, he is much like unto a Dog, but for fierceness like a *Lion*, only this difference, that he hath them not in the same degree, but as *Albertus* saith, more mischievous and crafty; his chief properties particular to him, are strength, swiftness, fierceness, and a natural hatred to sheep; he hath no qualities that do deserve any commendation. 1. Whatsoever he searcheth with
his

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his claw, dieth. 2. His greediness and cruelty, appeareth in this, when he goeth to seek his prey, he whetteth and sharpneth his teeth. *Like the Herb Origanum;* he can endure hunger, for a long time together, but afterwards he will eat very greedily, and sometimes too much, but he speedily digesterh what he so greedily devoureth; the reason of which quick digestion may be the great heat of his body, he being naturally of a very hot temper; the female constantly supplyeth her young ones with food, the male knoweth this, and therefore the female is faine to hide her prey from him; and as soon as she hath taken her prey washeth her mouth, lest by her bloody mouth she should be discovered; but yet when the *he-Wolf* hath been out, and can take no prey, he forceth her to give him the prey that she took for herself; his cruelty appeareth further in this, that he loveth nothing more than blood. 2. His craftiness is more than his cruelty; for those beasts which have horns, she cometh upon them, and beginneth at their tail, lest by his horns he might be too hard for him; he often filleth his belly with earth, which maketh him more ponderous, and not so easily to be destroyed: he alwaies observeth this, never to go for his prey but in the night, or early in the morning, a little before day, that so he might not be seen by man or beast, by which means he also avoideth all snares and ginns that are laid for him: his eyes shine in the night, and do as it were sparkle in the dark; his sight is very strong, seeing very exactly in the darkest night. 3. *He hath a great hatred to*
man,

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man, which appeareth in this; if a *Wolf* seeth a man first, he is not able to speak; and on the other side, if a man first espyeth a *Wolf*, immediately he becometh tame, and hath nothing of fierceness or cruelty in him; the reason of which some have enquired into, who tell us it proceedeth from the hot, fiery spirit of the *Wolf*; that, they tell us, enters into the man; how true it is I know not, but *Camerarius* telleth us it is altogether fabulous, in his *Succis. Cap. 23. vid. Scalig. de Subtilitate, ad Card. 344. Exercit. Sect. 1. Camerarius*, in the fore-cited place saith, That a *Wolf* hath not such a fear of wood and iron as of stone, which appeareth in this, that if a stone touch him, where it is touched, that part shall rot and putrefie; and therefore it is that he flyeth from the noise of stones; as a dog is sooner frightened with a stone than a sword: if once he getteth amongst the sheep, he will not only kill as much as he can eat, but if he be not hindered, will destroy the whole flock. 5. When he is extreme hungry, he will eat earth; he never hunterh for his prey where his young ones are, lest they should be discovered, for he hath a very great care of, and love for his young ones; and is very fierce when big with young: in all dangers she betaketh her self to flight before it be too late, and taketh her young ones with her into the woods; if she goeth to the sheep-fold, she alwaies goeth against the wind, because if she should go with the wind, it would carry her scent to the dogs; if she lose her feet in a snare, or one of them, she tear-eth her self for vexation, and is mad that she is
M taken.

taken. 6. He is very fearful of stones, if he heareth the noise of stones, immediately he runneth away into the woods; nay, he will swim over rivers, which they do in companies, the hindermost taking hold of the tail of the foremost. 7. If he espyeth a Goat, he hideth himself among green boughes that he may not be seen; when he is exceeding hungry, he will yawn and open his mouth; and if he can get nothing, he walketh with his mouth open: Wolves may be fitly compared to highway men, who go in companies. At *Attica* a Province in *Greece* there was a Law made, that whosoever killed a young *Wolf*, should be rewarded with a talent of silver; but he that killed an old one, should have two talents; for they are great enemies to man; though the young ones did never do any mischief, yet they did what they could to kill them, to prevent the mischiefs that they might do for the future: Adulterers and Whoremongers are often punished by God with want and poverty, and thence it is that they are often forced to rob and steal to keep themselves alive; and therefore we may not unfitly compare Adulterers and Wolves together; and therefore it is that Harlots are called Wolves; so *Romulus* and *Remus* were nourished by a *Wolf*, that is, a Harlot, they being bastards themselves: if the Reader hath a mind to see more of it, let him read *Lactant. Lib. 1. Cap. 20. de vera sapientia*. 9. He alwaies burieth some part of his prey, that so he may have something to eat when he cannot get a prey. 10. There is a wonderful secret antipathy between

between the Sheep and the Wolf, that is plainly seen while alive, and when dead; for the sheep-skin that the Wolf biteth, is afterwards full of lice; and I have heard that the guts of sheep made into fiddle-strings, will never tune with the strings made of Wolves guts; if Wolves skins lye among sheep-skins, they will be utterly spoyled; and if a Drum that is covered with a Wolves skin come neer a Drum that is covered with a sheep-skin, it will presently flye in pieces; but for the reason and trath of it, I shall further enquire when I come to speak of the sheep. 11. They are very much afraid of fire, and cannot endure to see a sword, and therefore some alwaies carry flints about them, and when they see a Wolf they strike fire, which when he seeth, he flyeth away; the like he doth at the sight of a naked sword. 12. If a horse tread in the foot-steps of a *Wolf*, it maketh him dull and stupid for the present; and if a mare tread in her steps, she cannot cast her foale: *Bonlapolines*, in his *Hieroglyphicks*, representeth an abortive woman, by a mare treading upon a *Wolf*; nay if she seeth but the guts of a dead *Wolf* any where, her strength decays, as *Camerarius* telleth us, *Lib. 1. Succise*. 23. 13. though she be so greedy and ravenous, yet is she very mindful of any one that doth her a courtesie. *Bonfinius* relateth a story of a *Wolf*, who when he was taken, a passenger that came that waies, set him loose again; when he was free, he observed which waies the man went, and the house where he dwelt, and afterwards would often drive Horses and Cows out

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of the field to his house; so that the fiercest creatures that are be mindful of kindnesse done to them; a *WVolf* when his belly is full, if among a flock of sheep, seemeth rather to be a lamb than a *WVolf*. *Aristotle* saith, that in a certain place in Greece, the *WVolf* will couple with the dog: when a company of Wolves have gotten a prey, they will equally divide what they have got; sometimes the Wolf and the dog will plot as it were together to go into a sheep-fold; She hateth the Bull, the Hart, the Fox, and the Goat; it hath all the properties and qualities of a *Lion*, he exceedeth the *Lion* in craft and deceitfulness; that creature which *Albertus* saith is begotten of a Stag and a Wolf, which some call a *Los* or a *Lynx*, is a kind of *WVolf*; it beareth an inveterate enmity to the Hart, and thence it is that in Latin he is called *Lupus Cervarius*, and for his ravenous and greedy nature cometh not behind the *WVolf*; nay, he will kill a *WVolf*, and hath been seen to have destroyed a young *Lion*; when he is hungry, and is eating, if he looketh back, he forgetteth that he hath any thing, and goeth to look after another prey: there is a beast like a *WVolf* who hath a mane like a horse, whom some call a *Hyana*, he will go into graves, and devour dead bodies, a fit representation and symbole of those slanderers which do not spare to destroy the good name of their neighbour after he is dead. A *WVolf* will go among the sheep in the night time, and will learn those tones that the shepherds use to them; nay, they will learn the shepherds name, and will call them

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them out by their names; the shepherd thinking it to be the voice of a man, cometh forth, and when he is come out, the Wolf falleth upon him, and destroyeth him; so she often serveth dogs: Thus the Papists used to let Book-sellers sell heretical Books, and then mark what Noble men did buy of them, and afterwards accuse them for it. The female *Hyana* is much craftier than the male, for it was never yet found where she lyeth at night; whatsoever she toucheth is made dull and stupid ever after. *Philippus Camerarius*, *Succis.* 1 Cap. 28. saith, That there are no Wolves in England; for they being exceeding destroyers of sheep, and making of Cloath being the chief of Englands Trade; Those Malefactors in former times that were condemned, had their lives given them upon this condition, that each man should kill a Wolf; this creature is not only a fit representation of thieves and robbers, but may also fitly resemble the Devil, Hereticks, and Tyrants.

John. 10. 12. *Christ* maketh mention of the *WVolf*, in the parable of the shepherd and the sheep, by which the Devil is to be understood. For, 1. As the *WVolf* continually goeth about to destroy men and beasts, so is the Devil the most implacable enemy to all mankind. 2. As the *WVolf* by nature is so greedy and ravenous that he can never be satisfied, so neither is the Devil ever satisfied with those millions of souls that he yearly destroyeth. 3. The *WVolf* hath a sharp and acute sight, seeing best in the night time; and they say of her that she can smell her prey when she is

half a Germane mile from him: Thus the Devil by so many years experience groweth more subtil, easily perceiving to what sins every mans natural inclination leadeth him unto. 4. As they will sometimes devour a whole sheep, sometimes only some part of it; so doth the Devil, by divine permission, sometimes take away our estates only, sometimes our health; nay, sometimes destroyeth body and soul. 5. As the *Wolf* is a most crafty, cunning creature; so is the Devil full of his crafty and subtil devices; for as the *Wolf* chiefly seeketh her prey in a cloudy night, being then not so easily perceived; so the Devil maketh his assaults, and tempteth men chiefly when under some heavy affliction; and as the *Wolf* goeth slowly, and often licketh her feet, which maketh her steps not so easily heard; so the Devil insinuateth himself into men, darting his tentations as insensibly as the Sunbeams. *Goats* cannot defend themselves by the weapons which nature hath given them; neither can *Sows* keep their pigs from any one that will take them away from her; therefore the *Wolf* when she goeth to take any of these, taketh them by the ear, and if he cometh not forward willingly, he striketh them with his tail; sometimes he maketh them run faster than himself, and so he leadeth them by the eare to the rest of his company, who stand in a certain place expecting the prey; and when he hath brought it, the rest of them fall on, and tear it in pieces. *Albertus* saith that he saw a *Wolf* carry a green willow in his mouth to deceive the *Goats* that love a sprig of a Willow-tree; than which

which there cannot be a fitter representation of *Sathans* malice and subtilty, whereby he entrapeth and ensnareth poor silly people, endeavouring to draw them from the truth, by suggesting his tentations and flattering devices, thereby drawing them into eternal destruction. The *Wolf* useth no less subtilty in taking of the Bull; for she never setteth upon him forwards, lest he should kill her by his horns, but cometh behind him, leaping upon him (as we said before) filling her belly with earth, which maketh her the heavier, and so maketh up her weakness by her weight; she taketh a single calf thus, she draweth him away from the Cow, which she perceiving, it causeth a small combat between the Cow and the Wolf for a time, the calf in the mean time running up and down; when he hath tired the Cow, then he goeth to the calf, and teareth him in pieces: thus in like manner doth the Devil set on young and old, suiting his temptations to their constitutions and inclinations; and oftentimes by the force of his temptations, and of those afflictions which oftentimes godly men lye under (were they not endued with faith and strength from above) would vanquish and overcome them; but when by strength he can do nothing, he doth as it were come behind them by his fraud and deceit, and then beginneth a little to fall back, as if he were overcome, and so maketh him the less wary of him, thinking he is gone; but afterwards cometh on afresh with his new wiles with a greater violence, and so destroyeth them; many instances and examples of this might be given; but

but I shall proceed. 6. If a *Wolf* first espyeth a man, he doth by a secret virtue so astonish him, that he cannot cry out for help: thus the Devil, when by his tentations he besetteth a careless sinner, he easily obtaineth the victory, triumphing over him when conquered; but on the other side, if a man first espyeth a *Wolf*, he is not so fierce nor ravenous as before: thus good men who are afraid of *Sathans* devices, who by prayer and other holy duties arm themselves against him, do as it were fright him, and make him fly; and as Wolves hate nothing more than the sight of fire, and of a naked sword; so doth the Devil no less dread those sparks of divine light that come from the Scriptures, and the prayers of good men, which are the arms and weapons of the Church; and therefore *St. Chrysostome* rightly said, *that swords are not so terrible to Wolves, as are the prayers of good men to Sathan.*

2. We find that *Hereticks* are often compared unto *Wolves*; we read *Acts* 20. 28. *That Wolves should come who would not spare the flock;* so *Matt.* 7. 15. *We are commanded to beware of false Prophets who come to us in sheeps clothing, but inwardly are ravening Wolves;* we may here take notice of the epithete given to false Prophets of ravening Wolves: There are some Wolves in *Africa* and in *Egypt* that will stand on the shore, and if they see any fishermen, will take some of their fish from them, and run away with it; and on the other side, *Oppianus* and several other good Authors tell us of another kind of Wolves that are called **Απραι*
yes,

yes, that are a kind of Goats, which are swifter than any of the former; for they go to hunt early in the morning, and do as it were leap upon their prey with an incredible violence; these are found in great companies upon Mountains; in the Winter time they are so venturous, that they will come into Cities, and there will go up and down very quietly untill they can see a Goat, &c. which they will greedily fall upon, and run away with; this may seem to have respect to that Prophecie of the Patriarch, *Gen.* 49. 27. *Benjamin shall ravine like a Wolf, in the morning he shall devour the prey, and at evening he shall divide the spoyle;* although some would have this to signifie the covetousness of the *Benjamites*, yet I can see no reason for it, because they were not so cruel; and besides, what argument could that be of their covetousness, who though they took their prey in the morning, yet he divided it again at night: the Holy Fathers therefore do make this to be a prediction concerning the Holy Apostle *St. Paul*, who was of the Tribe of *Benjamin*; for he in the morning, that is in his youth, was like a cruel and devouring Wolf; but at the evening, towards his old age, he gave food, the bread of life, which he distributed to the Heathens; these things being premised, any one, from what hath been said, may deduce very useful corollaries, such as these. 1. The *Wolf* is said to astonish a man so much, that he taketh away his voice and speech; thus wicked men do rob the Saints of their wonted purity, yet they will talk of great things; for alwaies amongst wicked
wicked

wicked men there is more seeming Religion than true piety; and as the *Wolf* is of so ravenous and greedy nature that he killeth more than he can eat; and if not hindred, will destroy the whole flock: so wicked men do not so much seek the hurts and ruine of one particular man, as of the whole Church; and as the *Wolf* is very subtil and crafty, first going very slowly round about the flock, to see whether the shepherd, or any dogs be there; and when he seeth his opportunity, will rush among them with a great deal of fierceness: thus Hereticks, before they disclose their errors, will insinuate themselves into the minds of the people, and will use a great deal of hypocritical piety, boasting of their angelical holyness and peculiar visions which they have from God, and after they have thus prepared the minds of the common people, vent their impious errors that tend to the ruine of the whole Church, and as there is a natural enmity and antipathy between the sheep and the Wolf even after death: thus wicked men by their doctrine do not hurt the Church only while alive, but after death: there is a Law among the *Atticks*, that whosoever killeth a Wolf shall be highly rewarded; of no less praise are they worthy that do discover the plots and devices of *Hereticks* and Deceivers: the *Wolf* if he cannot get the prey that he sought, he runneth up and down with his mouth open, making a great noise; thus are Hereticks very much troubled if their snare do not take as they would have them.

3. What

3. What *Hereticks* are in the Church, that are Tyrants in the Common-wealth; and therefore they are called by some *Aethiopian Wolves*; the Poets do feign Tyrannical Princes for their cruelty to be changed into Wolves: we read, in *Ezekiel*, of Princes that are like ravening Wolves devouring the prey, *Cap. 22. 27.* the same is said *Wisd. 3. 3.* It is easie to draw several other inferences from the nature of the Wolf, and to follow the comparison between the Wolf and the Tyrant further than I shall carry it now, which I leave to the studious; I could speak also to the Fable of men that were changed into Wolves, and other creatures; but I shall not enlarge much further on his creature; the History of *Nebuchadonosor* is no proof at all of men being changed into other shapes; for all that we find in Scripture concerning it is this, that he did eat grass as Oxen, and that his body was wet with the dew of Heaven, untill his hairs were grown like Eagles feathers, and his nails like birds claws, *Dan. 4. 30.* I have read of the Tyrant that promised the *Athenians* to make peace with them, if they would send away their *Orators*; the *Athenians* answered him with this *Apologue*, of the Wolves that offered to make peace with the sheep, if they would send away their dogs, the ready way for them to be all destroyed; a fit answer for him, they being then as naked lambs among Wolves; as Christ told his Disciples, that he sent them out as lambs among Wolves, *Luke 10. 3. Is. 11. 6.* It is said, that the *Wolf* shall dwell with the lamb, and the

the Leopard shall lye down with the kid, and the calf and the young Lion together ; spoken allegorically of the conversion of great ones; the same is spoken of them, Cap. 65. 25. Tyrants are compared to Wolves ravening the prey ; those cruel exactions that were used to the people of Israel, God doth not call them barely robberies and thefts, but rapines, as may be seen more at large in these following places, Is. 1. 23. ch. 2. vers. 14. ch. 10. 2. Ezek. 22. 25. 27. 29. Mich. 3. 11. Wisd. 3. 3.

CHAP. XXI.

Of the Dog.

THis is a creature more commonly known than any we have yet spoken of, and hath many good properties in him ; fidelity, love to his Master, constancy, vigilancy, obedience, sagacity and memory.

1. He is more faithful than a servant, watching in the night, and like a Porter keeping the doors, and gives notice by his barking of any thief or stranger ; and therefore the Proverb is true, That the *Dog hath nine lives*, but,

2. Amongst all other creatures, there is no creature hath so much love to his Master as the *Dog*, alwaies going along with him, knowing his voice, and will find him out by his scent ; if his Master be killed, he will not leave his Carcass, but will betray

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betray the Murtherer if he seeth him, barking at him, and fastning upon him, fighting for his Master against any one that shall assault him : *Plutarch* relateth a story of King *Pyrrhus*, who in a journey found a *Dog* who for three whole daies together lay by his Master that was murthered, never eating any thing all that while ; afterwards he found out the murtherer by flying on him, who being examined confessed the fact.

3. He is very constant to any house where he is kept, and will not follow any one that shall entice him away : *Jovius* relateth of the Dogs in *France* that fled into the enemies Camp, and licked their feet, which they took to signifie their Victory, which afterwards came to pass ; for thereupon *Maximilianus Sphorsia* vanquished the *French*.

4. Their vigilancy is known to all, although *Geese* are more watchful than they ; and thence the *French* entring into *Rome*, were not disturbed at the Dogs, but were betrayed by the noise of a company of *Geese* ; and therefore once every year several Dogs were slain, because they gave no notice of the enemies approaching.

5. No less is his prudence and sagacity, being no less fierce and rough to strangers than he is courteous to his Master : but he is especially an enemy to any one that he seeth come in a poor habit ; for he knoweth these do but rob him of what he should have. Among all birds the *Vulture* ; and of all four-footed beasts the *Dog* hath the best smell ; and therefore *Ælian* saith he hath so quick a scent, that if you cut a piece of a dead
Dog

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Dog amongst several sorts of meats, he will scent it from all the rest, and will not touch it.

6. He is as obedient as he is constant or faithful ; he will learn to do any thing, he will go into the Shambles, and fetch meat, pluck hairs off from ones head, &c. *Plutarch* saith, that in a Comedy acted at *Rome*, he saw a *Dog* that feigned his Master had poysoned him, and as soon as he had taken it, all his body would shake and tremble, but that would abate by degrees, and at last would stretch himself, and never move at all ; his Master cometh to him, and biddeth him rise, he then hearing him stirreth one part, and then another, untill at last he came to himself again ; all which he did so cunningly, that *Cesar* and all the rest of the Spectators were moved with no less laughter than admiration ; not long after that he would draw himself up altogether, as if he were going to dye, and would lye without any motion at all, suffering himself to be dragged out by the heels, as if he had been dead ; but in a little while after he recovered himself again, to the admiration of the Spectators ; when he is hunting, or at any other time he will come at his Masters call, although he hath a good prey before him ; he hath a greater respect for his Master than for himself, his actions are all for the good of his Master ; when he is hunting, he will bring the prey to his Master, and he himself is content with the bones, nay, is content without them, if his Master will not give them him.

7. He

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7. He hath a very strong memory, insomuch that he will remember the way to his Masters house, though through Woods and Lands, and will remember those persons a long time that have injured him : he will lay up those bones that he cannot eat, and fetch them out again when he hath occasion for them ; when he is asleep in the night he will remember what he hath seen in the day-time ; and therefore it is we often hear them bark in their sleep when no body is nigh them.

8. He is very careful of his whelps, and will suffer no one to take them away from him ; he loveth to be among company, but as timorous when among strangers, as he is bold among his acquaintance.

9. He hath a kind of ambitious desire ; for *Plutarch* saith, that Dogs, if they get a hare alive, besmear their mouths with the blood of it ; this they do not do if they run her dead, then they will not touch her, but stand about it wagging their tails, to signifie that they rejoyce not so much in the flesh of it, as in the Victory ; *Pliny* saith, that it is a sign of an *Heroick* spirit in Dogs, that if any one lyeth upon the ground, they will not meddle with them ; and the *Scholiast* upon *Homer* saith, that it is the best way to secure our selves against Dogs, to sit down and hide our sticks ; and we may adde further, that as the deepest Rivers make the least noise, so, fearful Dogs will bark more than they will bite.

10. A *Dog* cannot endure to see the Moon, and are very much afrighted at a *Spectrum* or apparition ;

tion; and therefore when the Moon shines, Dogs be continually barking.

11. When they grow old they are very dull and heavy; they then will sleep in the dirt, and the flies oftentimes will eat through their ears, which they might easily prevent, yet are so lazie that they will not, unless they come upon their face, and then they snap them in their mouthes.

12. They cannot hunt if the South-wind bloweth, for that is the moistest of all the four winds, and all moisture hindereth the smelling: in *Egypt* the Dogs are so subtil, that because they know the *Crocodiles* oftentimes devour them, they will not stand still when they drink, but drink as they run; and therefore the Proverb is, *Canis ad Nilum*, i. e. a sup and away; just as many men learn Philosophy; but on the other side, they have their ill qualities as well as their good.

1. He is a very filthy, uncleane creature, coupling himself publickly in the streets; and hath a very greedy stomach after his meat, and exceedingly loveth carrion; he satisfieth his lust with the Bitch that puppyed him. *Deut. 23. God forbids that any money should be brought for the price of a Dog into the house of the Lord, vers. 18.*

2. He is easily angered, and will be soon enraged at a stone or a stick that is thrown at him. *Plutarch*, in his *Sympos.* saith, that some Dogs have died because they could not take their revenge.

3. They cannot endure one another; one Dog will not suffer another to come to the house, yet they will eat one anothers vermine.

4. Some

4. Some dogs sleep all the night-time, and go about in the day, these are very mischievous.

5. The Dog will eat his own vomit, and is subject to many Diseases, but especially they are aptest to grow mad; and when they are so, whatsoever they bite they make like themselves: it is a sign when a Dog will grow mad, if he will not eat what he used to eat, and will purge at the nose and mouth, and is very dull and heavy, barking at every one they see; *Hesychias* saith, that all dogs have very hard deaths; and thus we have shewn both the good and the bad properties of the Dog; the *Holy Scriptures*, both in the Old and New Testament, draw many inferences from the nature of this creature, which, although they be very many, yet I shall satisfie my self, in speaking to two only, one out of the Old Testament, and another out of the New; that out of the Old Testament, is *Judg. 7.5.* when *Gideon* had brought a vast Army against the *Midianites*, lest if the Jews had overcome them they should have ascribed it to their own strength and valour, the Lord said unto *Gideon*, *Every one that lappeth the water with his tongue as the Dog lappeth, him shalt thou set by himself; likewise, every one that boweth down upon his knees to drink: there were left but 300 of 20000. and those few were crowned with victory; a fit Symbole of the Elect, who get the victory over all their enemies; and those that drank water, represent those that received the Sacrament of Baptism, and so are listed among Gods Souldiers. 1. As there were a great multitude which drank, yet were rejected*

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by *Gideon*, being a great sign of laziness and sloath; so, many of those who are baptized, are rejected; which being careless and sloathful, do not *fight the good fight, nor keep the faith*, and therefore lose the Crown, 1 *Pet.* 1. 10. 2. As *Gideon* received those only into the number of his Souldiers, that lapped of the water with his mouth as the Dog lappeth; a sign of fortitude and valour: so, those who were baptized, carry away the heavenly crown, being not addicted to this World, but diligent and sedulous in their calling; and, like Dogs, are faithful and industrious in searching out divine mysteries, being lovers of Christ, knowing his voice; neither will they be drawn from Christ through the temptations of Sathan, being very watchful, and like the wise Virgins, alwaies expecting the coming of Christ, very courteous to their kinsfolks, but are fierce and unpleasant to those who are strangers and enemies to Christ; they do also every thing to the honour of their Master Christ, though no temporal advantage should from thence acree, who lastly are easily called back from a course of sin.

2. We read *Matt.* 15. there are several inferences drawn from the Dog, some of which seem to be spoken in his commendation, and others not. Thus, when the *Syrophenician* woman, whose daughter was fore vexed with a Devil, came to Christ and implored his help, received this answer, *that it was not good to take the childrens bread, and cast it unto Dogs*; which she inverteth thus to her present condition, and saith, *yet the Dogs do eat*

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eat of the crumbs that fall from their Masters table; in which words Christ compareth the Heathen to Dogs: For, 1. We see that Dogs will couple with any strange Bitch; thus, the *Heathens* were not like all other men, born in sin only, but of those Parents who made nothing of the ordinance of Marriage; this might be confirmed from many examples; thus the *Aposile*, *Rom.* 1. 26. complaineth, *that the Women changed the natural use into that which is against nature; as also the men leaving the natural use of Women turned in their lust one towards another.* 2. They commonly bark at any passenger that cometh by, and a mad Dog will flye upon his own Master: thus, the *Heathens*, destitute of divine light, and without the true Religion, do blaspheme God, and, as it were bark at their Neighbours, by cursing of them. We do not use to feed Dogs with any thing but what is not fit for others to eat; the *Heathens* being so wicked and blasphemous against God, are not worthy of Christ. Further, Dogs do not use to run from their Masters, if they can but get food; the *Heathens*, as long as they prosper in this World, are very well contented, but when under trouble and afflictions, have nothing to support them: Dogs are of such a beastly nature, that (as we said before) they will devour their own vomit: thus it is with the *Heathens*, who, though often instructed in vertue by divers of their *Poets*, yet soon return unto their former wicked life; thus, having spoken what is necessary for his discommendation, now, I shall see what may be said to his praise and commendation.

1. Dogs only wait at their Masters table, expecting what may fall; thus, the ignorant *Gentiles* had no other comfort but this, that they should expect what God had promised them, saying, *in thy seed shall all the Nations of the Earth be blessed*; neither did they desire to be preferred above the *Jews*, but were very well content with what the bounty and goodness of God did give them: Children often sport themselves with little dogs, hence it is that we read, in the *Proverbs*, of *Wisdom* (i.e. the son of God) *sporting her self among the sons of men*; and we see that children take great care of Dogs, and will feed them if they can get it; the Heathens did continue long in their primitive ignorance and state of darkness untill Christ came and deliver'd them; Dogs will bemoan themselves when bereaved of their whelps; and it is the greatest trouble to good men to see their children drawn aside from the truth; although, I must confess, Dogs as well as most other beasts have a great love for their young; yet, I doubt, we may find some persons who, like fishes, leave their spawn in the water, never minding it afterwards what becomes of it.

4 He will not leave off barking and howling untill his Master give him something: thus, the *Canaanitish* woman, and every true Christian, ought to be constant, persevering in duty.

5. Also the Dog will be so fierce that he will flye upon any stranger, yet when corrected by his Master, will hang down his tail: thus all true Christians, when in peril and trouble, will cry out with
Daniel,

Daniel, *To thee belongeth righteousness, but to us confusion of face*; and with the penitent thief, *We are justly punished for our deserts*; and like the Emperor *Mauritius*, who, when he saw his Sons and his Daughters slain before his face, did not murmur or repine in the least; but his Wife turning to him, said, *O Lord, Thou art just and righteous in all thy Judgements*. Luther, when he saw a Dog wagging his tail at dinner, used to say, that he begged by the very wagging of his tail; and, I wish, saith he, that we men were indued with the like nature, not to leave off our prayers because not presently received; this is a good similitude, though but a homely one. See more of this in *Philippus Camerarius*, *Lib. 2. Succis*.

CHAP. XXII.

Of the Sheep.

I Take the word *Sheep* here for all kind of *Sheep*, whether it be the *Ram*, the *Wether*, &c. The *Ram* is the male, the *Wether* is gelded; although this be a domestick and common creature, yet it is worthy our observation, to consider, that it hath pleased the *Holy Ghost* very often to compare *Christ* to *Sheep*, as also all *Christians*: the *Jews* in their sacrifices offered more *Sheep* than any other creature, although they used to offer up *Calves*, *Goats*, *Oxen*, *Heifers*, *Kids*, as also *Turtles* and
Pidgeons,

Pidgeons; but their daily sacrifices consisted chiefly of *Sheep*; for every day, for above 1582 years, all the while that the *Mosaical Law* was observed, there were offered two *Lambs*, one in the morning, and the other at evening, with fine flour and wine, which did signifie to us holy Prayers and Ejaculations, with which we ought to begin and end every day. That *Ram* which *Abraham* offered in the Mount, instead of *Isaac*, was a Type of *Christ*; for, as the *Ram* was slain for *Isaac*, so *Christ*, the *Lamb of God*, was offered up instead of us; every day (as I said before) were offered up two *Lambs*, besides all other sacrifices which sometimes did require *Lambs* and *Sheep*, as in the consecration of *Priests*, as also on their *Sabbaths*, and *New Moons*, and at the *Passover*, at *Pentecost*, and several other *Festivals*, as also upon their Confessions, Purifications, &c. of which we may read at large in *Exodus*, *Leviticus*, and several other places, all which were but *types* and *figures*, as they are called, *Heb. 9*. Now we come to speak of the nature and properties of the *Sheep*.

1. It is not a crafty, subtil creature, like to *Foxes* and *Leopards*, but dull and stupid, often wandering and running into deserts and by-places, where he meeteth but with worse pasture: in the Winter time they will run out of the pens into the snow where they are smothered, neither do they ever come back again unless the shepherd fetch them; it was wittily said by him of a wandering sheep,

Rare

Rare una errat ovis, raroq; revertitur una.

2. The *Sheep* is neither so strong as a *Horse*, so courageous as the *Lion*, nor so confident as a *Dog*; he regardeth not the traps and snares that are layed for him, being gentle, and easily taken: the *Sheep* hath no gall, and therefore is more patient than other creatures that we have named before, never roaring nor crying out, when sheared; nay, they are silent, though about to be slain: whereas on the contrary, *Swine*, and several other creatures, are not only unwilling to be caught, but when caught, do make such a hideous noise as is scarcely to be endured.

3. Nature hath denied this creature any thing whereby to defend her self; some creatures have talons, others horns, but this notting; and although *Rams* have horns, as *Sheep* have in some Countreys, yet have they no courage to defend them; for *Sheep* are very timorous and fearful, and are very gentle when they have young ones, contrary to the nature of all other beasts; and thus is easily made a prey of, either to man or beast.

4. Of all creatures, none are subject to so many diseases as *Man*, the *Horse*, and the *Sheep*; as distempers in the head, and is also very subject to the *Scab*: and what we said before of their wandering abroad, so, the scabby *Sheep* is never single, as the old Verse hath it;

Morbida

Morbida facta pecus totum corrumpit ovile.

If they are driven far in a night, or heated, it maketh them lean; when it thundereth, they are so affrighted, that they cast their young for fear.

5. They seem to have a great love to their Shepherds; for nature hath made them so cowardly and weak, that they cannot live without some one to rule over them. A Shepherd hath especially these four things to do for the Sheep;

1. To lead them into good Pastures, and wholesome clear Waters; for a *Sheep* loveth green Meadows, and is very delicate; for if she cannot feed in such green Meadows, she will eat nothing at all; and counteth no labour lost if at last she getteth into a field that is green, and then she looketh about for cold, clear water, loving nothing more, not induring to drink of muddy waters.

2. The Shepherd is to keep them together, lest by their simplicity and foolishness they should stray from the flock, and run into ditches and fens where they are destroyed without remedy.

3. He is to defend them by his Dogs against Wolves, or any one that shall disturb them when feeding: when any of them is with young, he taketh them up upon his knees, and cherisheth them.

4. He is to understand and know the signs and causes of their diseases; all good Shepherds ought

ought to be thus qualified. When the Sheep hear the Shepherds voice, they all get together into one place, but especially when he singeth, for they love musick exceedingly, and it maketh them feed the better; they are so delighted with it, that some think they would not live long if the Shepherd did not sing: the young Lambs as soon as brought forth know their Damms, though there be thousands of Sheep in the field together, yet they will know their Damm from them all by their bleating; and though they be never so hungry and thirsty, yet will they suck of no one but of their own Dam; and the Damm, amongst hundred of Lambs, although of the same bigness, colour, and make the same noise, yet they will know their own Lambs; this they do while young, but when once they come to be weaned, they know the Shepherds voice so well, that they will follow him, and flye from any one else; the *Scripture* reckoneth this amongst those creatures that cleave the Hoof, and chew the Cud, of which we have spoken very largely before: He loveth to eat of green willow-leaves though they be very bitter: salt getteth them a great stomach, and therefore the Shepherd will oftentimes sprinkle salt in the water where they use to drink. The *Sheep* is observed to be very cleanly, and cannot endure, like the swine, to be in dirty places; there is scarce any thing in the *Sheep* but is of use to us, she giveth milk, bringeth forth lambs, we make cloath of her wool, and formerly her skin was worn for garments, of her guts are made fiddle-strings, and her dung maketh the ground

ground fruitful; they bring forth young as long as they live, and are never barren, though not so long liv'd as some other creatures: but to conclude, she will never go into water unless compelled, loveth company, and will not be alone if she can get to her fellows; hath alwaies the same bleating when hungry as when full; whereas men do not more rejoyce in prosperity, than they are cast down in adversity: And thus I have briefly run over the principal properties of the *Sheep*, from whence the *Holy Scripture* draweth many useful inferences from the nature of this creature; we read, *Dan. 8. 3. I lifted up mine eyes, and saw, and behold there stood before the river a Ram which had two horns, and the two horns were high, but one was higher than the other, and the higher came up last: I saw the Ram pushing westward, and northward, and southward; so in Chap. 7th. there was the vision of a Bear, by which we are to understand the fierceness, and ambitious desires that were in those Kings, like *Ahasuerus*, who by the instigation of *Haman* did intend to destroy all the *Jews* in one day; but afterwards he became as mild as a *Ram*; which, as he is even loaded with his horns, his flesh, and wooll, so, the *Persian Monarch* did abound in all manner of wealth, and it had two horns, viz. the Kingdoms of *Media* and *Persia*, with which he did push, as it were troubling and tormenting the *Eastern Nations*.*

2. In *Leviticus*, and several other places, the *Jews* were commanded to offer up a lamb as a sacrifice for their sins, which did signifie to us *Christ* the

the true *lamb of God*, that taketh away the sins of the *World*: these lambs were to be sacrificed, i. e. all stupid and dull affections were to be cast away, and striven against, which they observed to be in the *Sheep*, as *Origen* well observeth on that place: but we have spoken more at large of this in the *Chap. of the Camel*, out of the learned *Galatinus*.

3. *Matt. 25. 32. Christ* placeth his people at his right hand, and compareth them to *Sheep*, because of that wonderful meekness which they have learned of *Christ*; or else it may signifie to us, that as the *Sheep* is wonderful patient of injuries, so likewise all good men have been alwaies very ready to suffer all calumnies and reproaches for *Christ*, yea, even death it self: but enough of these. I shall now speak a little to that notable place where we find mention made of the *Paschal Lamb*, which is called, in the New Testament, the *Lamb of God* which was slain from the beginning of the *World*.

1. The *Paschal Lamb* which used to be eaten at the *Pasover*, is a fit *Symbole* of the body and blood of *Christ*, with which we are fed at his holy table; and doubtless, it did also signifie unto us, that Innocence, Patience and Meekness that was in *Christ*; for the whole life and death of *Christ* was one continued example of humility and patience; and his death was of great advantage to us, in whose mouth was found no guile; & he truly might be said to bear our infirmities, who was throughly tri'd in all things; the death of *Christ* was not only represented unto us by the *Paschal Lamb*, but those very

ry Sheep that were slain to cover *Adam* when in Paradise, the skins of them were a type of Christ.

2. The *Paschal Lamb* was slain towards evening ; *Christ* the Lamb of God suffered not for us in the first ages of the World, but some thousands of years after the fall, to exercise the faith of good men, and then *in the fulness of time* God sent his Son, which was to be slain at even, not in his childhood, nor in his youth, but in his estate of manhood.

3. The *Paschal Lamb* was used to be taken from among the flock ; *Christ* took not on him the nature of Angels, but the seed of Abraham, and so became the Captain, and Shepherd of his Sheep.

4. It was to be a male of a year old, without spot or blemish ; *Christ* was perfect man, but yet subject to divers infirmities, though without sin.

5. The blood of the *Paschal Lamb* was to be sprinkled on the door-post ; thus is the blood of *Christ* by the preaching of the Gospel sprinkled on the hearts of men.

6. It was to be eaten with unleavened bread ; *Christ* never doth that man good that doth not receive him into a pure heart.

7. It was to be eaten with bitter herbs, by which was signified to us those many afflictions and calamities that the *Christians* were to undergo.

8. As there used to be but one *Paschal Lamb* in a house, so was there but one *Christ*, who was King both of Jew and Gentile.

9. That which remained of the *Paschal Lamb* was not to be kept, but to be burned, to signifie to
us

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us, that Reason is to be brought into subjection unto faith.

10. As garments were made of Sheep-skins, thus ought we to put on *Christ* to cover our naked souls ; *Jacob* could not have received the blessing, unless he had put some skins over his hands to make them hairy, like *Esau's* ; so, neither can we be made partakers of heavenly blessings, unless we have on us the righteousness of *Christ*.

11. The blood of the *Paschal Lamb* which was sprinkled on the door-posts, was a means to preserve the *Jews* from destruction, but was no benefit at all to the *Egyptians* ; the blood of *Jesus Christ* in like manner doth not profit us, unless we have true faith, and shew it forth by our works : finally, the *Paschal Lamb* was to be eaten in haste, with their loyns girt ; and poor people that could not kill a *Lamb* of their own, were to go to their neighbours, and eat it with them : those likewise that do eat of the body of *Christ*, ought not to be dull and sluggish, nor of dissolute and wicked lives, but courteous and charitable to their neighbours.

2. *Exod. 29. 15.* a *Ram* was to be offered at the consecration of *Priests*, from whence we may learn, that as the blood of the *Ram* was to be poured on the right eare ; so ought we to hear the word of God, for faith cometh by hearing.

2. It was to be poured upon the right eare, and not on the left, which intimateth unto us thus much, that our faith ought not to be feigned, but sincere.

3. The

3. The blood was to be sprinkled upon the thumb of the right hand of the *Priest*; it doth not suffice to hear the word of God, but we must set our hand to the Plough; for the Kingdome of God consisteth not in words, but in holy living; we must put to our right hand, following the commands of God, not of men.

Further, the blood of the *Ram* was to be sprinkled round about the Altar; the blood of Christ, in like manner, is to be sprinkled through the World, *one drop of which* (as St. Bernard saith) *was sufficient for the redemption of the World, were there 1000. Worlds more.*

Moreover, the blood of the *Ram* was to be sprinkled on the garments of the *Priest*, and yet many of them were meer *hypocrites*; there are many likewise which partake of Christ's table which are unworthy to be his guests.

Lastly, some parts of the sacrifice were given to the *Priest*, as the breast, and the shoulder, one of which is the sign of wit, and the other of fortitude; two vertues which of all others are most necessary for Ministers; by which also we see that Ministers ought to be allowed a competent subsistence, for which God did bless the people the better.

5. It is very well worth our observation, that *Christ* compareth all good men to *Sheep*, as himself is compared to them; and without question it doth figurate unto us that sweet and near union that there is between *Christ* and his Church.

1. *Christ*

1. *Christ* being to prescribe laws to his Church, doth not compare it to a den of *Lions*, which all other creatures dread; nor to *Wolves* which are never satisfied, having such a greedy desire; nor to *Bears* which are alwaies doing mischief; nor to the stately *Horse*; nor to the crafty *Fox*; nor to the sluggish *Ass*; nor to the contentious *Dog*; nor to the luxurious *Swine*; nor to the lecherous *Goat*; nor to the intemperate *Glutton*, but to the *Sheep*; by which we are taught to shun and avoid all the former vices.

2. *Sheep* have nothing of fraud nor deceit in them; Christians likewise ought not to be crafty and deceitful in their dealings one with another.

3. *Sheep* do no harm neither to man nor beast; neither ought *Christians* to do any injury to their friends or enemies, to good or bad; moreover, the *Sheep* is very patient and mild; Christians in like manner ought to be courteous and civil to all persons; and they are of all creatures the cleanliest; so ought every member of the true *Church* to mortifie their lusts by the *Holy Spirit*: again, they love green Meadows, and clear water; neither doth the *Church* make the *Jewish Fables* nor the *Turkish Alcoran* any part of their Creed, but the word of God: but yet a little further, *Sheep* love to be among their fellows; thus ought it to be with good men, who should love the company one of another: if a *Sheep* strayeth, he never returneth again of himself, but lyeth liable to all dangers, unless the Shepherd bring him home; so good

good men, when they fall into errors, cannot be brought home but by the word of God: we do not use to bind *Sheep* in chains, but they go freely of themselves, with no less willingness ought all Christians to do their duty: when the *Sheep* is pursued by the *Wolf*, she hath nothing to defend her self withal; thus, neither have Christians any strength of their own to resist the Devil, but what they have from their *spiritual Armory* mentioned, *Ephes. 6.* *Sheep* are often troubled with weak and infirm heads, having nothing of craft or subtilty in them; neither can Christians do any thing in spiritual things by their own wit; they, (as we said before) are as obnoxious to diseases as any creatures, excepting man and horses. God in all ages hath been pleased to exercise his *Church* with many afflictions and calamities, and therefore the *Church* is compared to a *Sheep that is fatted for the slaughter*; for, as Butchers are glad when they find a fat *Sheep*, so wicked men rejoyce at the calamities and afflictions of the *Church*: when once the *Sheep* hath the scab, he is separated from the rest of the flock; neither ought notorious, scandalous sinners to be suffered to have communion with the rest in the publick congregation; for, as one scabby *Sheep* infecteth the whole flock, so the slips and failings of one Christian is often the cause of the fall of many weak ones. *Sheep*, as I said before, know their Dams as soon as they are brought forth; so ought we all to learn how to distinguish the *true Church*, and once found, never to leave her. I spake, in the former part of this *Chap.* of

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four properties which did belong to the good Shepherd, all which may be fitly applyed to *Christ*, who is the *good Shepherd*: For, 1. He feedeth us, he giveth us food and raiment, health and plenty, mercies spiritual and temporal. 2. The Shepherd is to take care that the *Sheep* do not wander; *Christ*, as the Shepherd of our souls, giveth us his holy Spirit to guide and direct us, that we sin not against him. 3. In like manner he defendeth us from the Devil and all his instruments (this he doth by his own power, and the tutelage of Angels) who by all waies, by force and fraud, endeavoureth to oppose and ruine the Church. 4. Neither doth he neglect wandring and weak Christians; he taketh them up in his arms, and wipeth all tears from their eyes.

But, to conclude, we said before, *Chap. 20.* speaking of the *Wolf*, that two drums, one covered with the *Wolves* skin, and another with a *Sheeps* skin, will never agree in sound; and that an instrument tuned with the gut of a *Wolf*, and the gut of a *Sheep*, will never make any harmony: and that a *Sheeps* skin and a *Goats* skin layed together, the hair of the *Sheeps* skin will shread: the reasons of which *Conradus Gesner* giveth us in these words; It is no wonder that a *Wolves* skin which by nature is more hard and solid, should give a clearer, & louder sound than a *Sheeps* skin which is more soft and porous: and, it is no wonder that a hard, solid body, should endure longer than a body that is more soft and pliable; as we see the feathers of an *Eagle* will last longer (it being by nature

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very

very dry) than the feathers of a Goose, which is by nature more moist and humid; so that a *Sheep-skin* consumes ne're the more for being laid by the skin of a *Wolf*; for it is by nature more solid and substantial, and therefore may very well last longer than the other; as we see that the bodies of those persons which are lean and spare, may be kept much longer from putrification than those bodies which are more fat and gross.

We shall not speak to that place, *Gen. 30. 37.* where *Jacob* peeled rods and laid them before the Sheep when they conceived; but shall only take notice of this by the way, that the same Device would not have the same Effect in other places; for, we must consider, that in those Countreys where *Jacob* lived, the *Sheep* were wont to wander up and down in dry, barren fields, where they could not come by a drop of water untill noon, at which times they used to be driven to the wells, and there were watered; by which they being much refreshed, became more apt for Copulation, and the sight of the rods did work on their imagination; but I doubt whether it would have the like effect in other Countreys.

The *Jews* will not eat the sinnew that is in the leg of a *Sheep*, especially, though they will not eat that part of any other creature, as being that part in which *Jacob* was touched by God, *Gen. 32. 10.*

CHAP. XXIII.

Of the Goat.

WHEN they are young they are called *Kids*, afterwards, when goulded, are called *He-Goats*, otherwise *Buck-Goats*; those that have brought forth are called *She-Goats*; but if they have not brought forth, they are called *Kids*: some say that the *Fallow-Deer* is a kind of *Goat*, as also the *Oryx*, a wild creature in *Africa*: but, to let this pass. 1. It is commonly thought to be that which we call a *Satyr*; he loveth to be amongst the Briars, and thorny places, and is very delicate, biting off only the tops of boughes; but most of all he loveth to feed on the bark of the *Beech-tree*, as also on the leaves of shrubs and hedges: what tree soever he biteth, it proveth very *noxious*; for his breath is exceeding hot, which may be a fit *emblem* of slanderers, who turn what ever they hear of others to the worst; and therefore, as in old times it was an antient custome, That when any one let out a piece of Land, this was made one article of the Agreement, that the party which took it should not let a *Goat* feed in it: so I would have all men well to consider these Verses,


*Quisquis amat dictis aliorum ledere faman,
Hanc mensam vetitam noverit esse sibi.*

If he eat honey it is present death to him, although it is thought, that honey mixed with his own milk is very wholesome for him: the herb *Eringo*, or *Sea-holly*, is almost as deadly to him; for if he eateth of it, he is so stunnied with it, that he cannot stir from the place where he standeth; neither will the rest stir unless the Shepherd take that away: a fit resemblance of those men that take bribes, who, although, before they receive them, they are very active in their *Clients Cause*; yet afterwards, when they have got what they can get, they then begin to grow negligent in the cause; for gifts corrupt Judgement, and will make a man perjured: he said well, I have received a bribe, and am not free. *Goats* have a great deal of hair under their chin, which is called their *beard*; if any one taketh a *Goat* by the beard from amongst the flock, the rest will stand still, as it were amazed. Further, he is very often troubled with the *Epilepsie*, or *Pulling-sickness*: some say, that whoever eateth of *Goats flesh*, especially if it be old, are very subject to that disease. The *Goat* of all other creatures is thought to be the most lecherous; for if he see other *Goats* in the act, he will run at them; his lust is so great, that sometimes they do endeavour to couple with women. *Plutarch*, *Cælius*, and others, do relate a story of one whose name was *Crates*, who was killed by a *Goat*; for it was observed of him that he loved a *she-Goat*, and was often seen to be familiar with it: at the time of copulation *Goats* do sweat very much, and have a very strong scent cometh from them, whence

whence cometh the Proverb of those men that have a strong scent about them, that *they stink like a Goat*; *Olet ut Hircus*, there is a kind of an antipathy between the blood of a *Goat* and the *Adamant* stone; for, although it cannot be broken neither by the hammer, neither can it be softened by the fire, yet the blood of a *Goat* will break it: a fit representation of the blood of Christ, by which only *Sathan* is overcome: some have made Bowes of *Goats-barns*, with which they used to kill wild *Goats*, like those men that cherish those who afterwards are their greatest crosses: thus are arrows feathered with the wings of Birds, that afterwards prove their own destruction: thus we use to say, that when we are injured by any of our own kinred, we see some of our feathers in the wound. The *Goat* is of no use to the Husband-man for the tilling of his ground; neither is it of any use in war, but, that sometimes coats are made of their skins; in some parts of *Africa* they make cableropes of *Goatshair*; and *Ælian* saith, that in some places of the *Caspian* Sea there are *Goats* as big as *Horses*; their hair is so fine, that the best sorts of Garments are made of it; as, in *Arabia*, good cloath is woven of *Asses-hair*; and *Zembelitas* telleth us, that in *Lycia* there are *Goats* have hair as long as womens hair; we read, *Exod. 25.* that the *Jews* were commanded to bring Silver, Gold, Purple, Scarlet, and fine Linnen, and *Goats-hair*, of which were made curtains, which hung over Silk-curtains; by which is signified unto us, that every one ought to give

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something

Something towards the building of the Temple; but prophane stories tell us, that they used to make their tabernacles of *Goats skins*, (*Cælius, Lib. 27. Chap. 14.*) as in *Moses* his time, tabernacles used to be covered with *Rams skins*, and *Badgers skins* dyed, as we read, *Exod. 26. 14.* thus, the Author to the *Hebrews*, speaking of those coarse Garments which the Prophets of old were forced to wear, *Chap. 11. 37.* saith, that they were clothed with *Sheep-skins* and *Goat-skins*; for there is nothing so useful to us as their skins, though some do make cheese of their milk; but it is very rank; many of them cannot feed together, as *Gaberius*, a Senator of *Rome*, found dearly to be true; who feeding a 1000. *Goats* together, lost them all; so that it appeareth from this, that that place which will feed a 1000 *Sheep*, will not be ground enough for an 100 *Goats*. She, like the *Cow*, will kick down the milk as soon as she hath given it; like those men, who, though they have many good qualities, yet have more bad ones; thence cometh the Proverb, Like the *Cow*, that giveth a good mess of Milk, and afterwards kicketh it down with her heel. He seldome stayeth long in a place, alwaies running up and down: the *Goats* in *Arabia* do exceedingly love *Cinamon*, and if you have but any *Cinamon* about you, he will follow you any whither; so that we may see a kind of sympathy that there is between the *Goat* and *Cinamon*; they have a very quick hearing; for *Horace* saith (but how true, I know not) that she heareth not only with her  but with some part of her throat.

Sheep

Sheep and *Goats*, as *Aristotle* saith, in some places bring forth twice in a year; some do gather it from that place, in *Gen. 30.* when as, in that place, *Jacob's* words do not mean as if the same *Goats* brought forth twice in a year, but that some brought forth, some sooner, and some later.

The subtilty and craftyness of this creature is very great, if we may believe *Munanus*; who reports, out of *Pliny*, that a couple of *Goats* meeting one another on a long Bridge, which was so narrow, that they could not pass by one another; neither of them would go back to give the other way; so that one of them lyeth down, and the other goeth over his back; which should be an example to us of love and unity; and when once our private interest doth meet with the publick, so that one of them must go back (as it were,) let the one give place to the other, to prevent all contention and divisions: an instance of which we have in *Jonathan*, who, though possibly was as strong as *David*, yet he would not stand to contend, or resist him, knowing that he was chosen of God, but gave place to him: I might further enlarge this, but let this suffice.

Moreover, It is very patient, and content with a little; the *Buck-goat* most commonly goeth the foremost of the flock, like as the *Bell-wether* goeth out, and cometh in, the first of the flock; and they (as some have observed) are prouder than the rest, because of the small difference that there is between him and the rest; according to the Proverb, *Vacua vasa plustinnunt*, i.e. Empty vessels sound

sound loudest. *Philip Melancthon* was often heard to say, that Every fool was proud; and, that Every proud man was a fool: and the word in the *Germane-tongue*, which signifies a proud man, viz. *Stolt's*, is, by some, derived from the Latine word, *Stultus*, which signifies a fool; according to those Verses, which, some say, that *John Gerson*, Chancellor of *Paris*, made.

*Vidi ego vesicam modico turgescere flatu,
Quæ pisis sonuit quatuor impositis;
Hanc puer unus acn pupugit, displosa repente
Vilis & absq; sono flaccida detumuit.*

That Verse is known, of proud men.

Capra nondum peperit, & hædus ludit in testis.

He was like that flatterer who applauded one for asking this Question; Which was the greatest Fool? he that went to milk a *he-Goat*; or he that went to fill a sieve; they being both alike foolish, and ridiculous.

The *Wild Goat* is called the *Roe-Buck*, or *Fallow-Deer*; it is called also the *Ibex*, or *Eveck*, the *Oryx*, or the *American Wild Goat*: the *she-Goat* is very quick-sighted, her crye is weak, but very shrill; which the hunts-men do imitate, shaking the leaves of trees, the noise of which bringeth them out of their dens; to which may be added that Verse of *Martial*.

Pan.

*Pendentem summa capram de rupe videres:
Casuram speres, decipit illa canes.*

The *Fallow-Deer* differeth from the *wild Goat* in this, that the horns of the *Fallow Deer* have not so many branches in them as the *wild Goat*; the horns of the one bending forward, but the other bending backwards. The *Ibex* or *Eveck* is a kind of *Goat* found chiefly in the *Alps*, something bigger than the *he-Goat*, having very large horns, by which, when she leapeth down from a rock, she keepeth her self from the stones; she is very swift, and when at any time hunted, if she hath no way to escape, she runneth upon the hunts-man, & tumbleth him down, so escaping; the *Oryx*, or *wild Goat* in *Africa*, differeth from all the rest, in that his hairs turn towards his head: they are exceeding fierce, oftentimes killing *Lions* and *Tigers*, and is never satisfied but with the death of whatsoever assaulteth it; and, although all the kinds of this creature are very good at leaping, yet the *Eveck* hath his name from an *Hebrew* root, which signifieth to leap: he alwaies liveth upon *Rocks* and *Mountains*, which are so cold that the snow lyeth there all the year long; for, unless they did dwell in those places which are very cold, they would grow blind: they are very nimble, and climb any thing, if they can but set their claws in: and thus we have spoken to the several properties of the *Goat*; from which creature, the *Holy Scripture* borroweth many similitudes; two of which I shall only

only speak to here; the place in the *Canticles*, where Christ is compared to the Goat, or *Hind*, I have spoken already to, in the *Chap.* of the *Hart*; it is very well known, the comparing of wicked men to *Goats*, at the last day; by which are meant all lustful & lascivious men, who shall then receive their reward. *Levit.* 15. 16. the *Scape Goat* is there spoken of, which was to be offered for the sins of the people, and that was to be done only by the *High-Priest* once a year: *Christ*, our *High-Priest*, offered up himself once for us, and went into the *Sanctum Sanctorum*, and by his miracles did testify, that he was the *Son of God*; while one Goat was offering up, they laid the sins and transgressions of the people upon the head of another Goat, which was done thus: *Aaron* laid his hands upon the head of the wild Goat, which afterwards was sent into the wilderness; by which was signified unto us, that *Christ* was to suffer without the City; thus we read, *Heb. ult.* that they lead *Christ* without the Gates of the City; he was nailed to the Cross, so, that he could not see the City: and thence was the custome of placing Pictures with their faces to the West, in Churches.

2. The Kingdome of *Alexander* the Great is compared to a *he-Goat*, *Dan.* 8. 5. and as he was considering, behold, a *he-Goat* came from the West, on the face of the whole earth, and touched not the ground; and the Goat had a notable horn between his eyes; and he came to the *Ram* that had two horns, and was moved with choler against him, and smote the *Ram*, and broke his two horns: the *Grecians*, here,

here, are compared to *Goats*, and *Alexander* to the *he-Goat*, because he was to be born of the *Greeks*; the *Grecians*, because of their nimbleness and sagacity, are well compared to *Goats*; but it informeth us thus much of them likewise, that they were unstable, and fleeting; as they used to say, that the *Romans* spake from their hearts, but the *Greeks* from the teeth outward: as the *he-Goat* is more swift and hasty, powerful and lustful than the *Ram*; so was *Alexander* the Great, who overcame the *Ram*, the King of *Persia*, by his great horn, his great prudence, and valour: he touched not the ground as he went; for he flew, breaking the two horns of the *Ram*, viz. *Media* and *Persia*: but when this *he-Goat* was grown too big, his great horn was broken; that is, he did not dye in his old age, but in the flower of his age; which is signified in these words, his horns were broken: that day in which *Alexander* was born he set the most famous Temple of *Asia* on fire, viz. that of *Ephesus*; and therefore the *Magicians* prophesied, that the *Incendiary* of *Asia* was born that day: of his broken horn arose four other horns, i. e. the four Successors of *Alexander*, of which we spake at large, *Chap.* 8. Further, *Alexander*, when he was 23 years old, went to *Jerusalem*, where he sacrificed, and heard this prophesie, concerning himself, read, and explain'd, with a great deal of joy: the History is worth the reading at large, in *Josephus* Book, 11. There is another pretty Story, which we may read in *Herodotus*, *Lib.* 2. of a question that arose between the *Egyptians* and the *Phrygi-ans*

ans concerning their priority; which King *Psammetichus* undertook to decide, thus; He commanded two infants to be brought up by a Shepherd, amongst the Sheep, and commanded him, that no one should speak a word to them, and that they should suck a *Goat*, which accordingly was done; the Shepherd was to observe the first word that they spake; at a certain time the Shepherd opening the door, both of them being hand in hand, cryed out *Beccus*, which they often repeated; this was told to the King; he enquired what that word signified in any language, and they found, after long search, that it signified bread, among the *Phrygians*; and so ever after the *Egyptians* acknowledged the *Phrygians* to be the more ancient Nation; although *Weken* signifieth Bread, and *Becket* signifieth a Baker; and the *Phrygians* did use the Germane Tongue, as Historians tell us; yet, no doubt but they expressed that inarticulate sound which they heard from the Sheep; for there is no tongue or language that is natural to any one, but all are to be learned: the *Hebrew* tongue is not natural to the *Jew*; for if a *Jew* be born in *Germany*, *France*, or *Spain*, he will speak the language of the Countrey where he is born; and will as soon learn *Hebrew* there, by the help of a Master (without which, he cannot attain it in his own Countrey) as his own Countrey: but this by the way.

CHAP.

CHAP. XXIV.

Of the Ape.

THIS is a very known creature, very much like the *Monkey*; the Ape hath a large *Tail*, but the *Monkey* hath none at all; this being the only thing almost wherein they differ: this creature very much resembleth the *Marmoset*, which is like an *Ape*, very apish, and never staying long in one place: *Vesalius* and *Columbus*, two famous Anatomists, tell us, that *Galen* had more skill in the anatomy of an *Ape*, than of a Man. But now I shall speak to the nature of an *Ape*, properly so called.

1. He is very like a man in several parts of his body; he hath a very ill-favoured face, his nose is almost flat to his face, which is full of many wrinkles; his eares are movable; he liveth on the tops of Mountains and Trees, and in the holes of Rocks.

2. As he is very like to man in several parts of his body, so he doth strive to imitate mens actions, but very foolishly, and not at all like those actions which he seemeth to imitate; he will learn any childish action quickly, as to play upon the pipe; sometimes he will act the part of a Carter, at another time he will look a childs head, crack nuts, &c. he will play wth dogs and little children, and

and if care be not taken, will kill them : so *Alian* reporteth of an *Ape*, who seeing a Nurse washing a little infant, he, in the Nurses absence, stripeth the child, and washeth it with hot water, and so scalded the child to death.

4. The foolish imitation of the *Ape* often proveth his own ruine ; for he hath a very strong body, and cannot be taken by force, but by some wile or trap : the hunts-man when he seeth an *Ape*, goeth before him, and pulls off his shooes, and combs his head, and washes his face, and so goes his way, leaving a vessel full of mud behind him ; the *Ape* coming to wash himself, as the hunts-man did, and daubing himself with the mud, the dirt getteth into his eyes that he cannot see ; and he leaves also shooes of lead behind him, which, when he hath tyed on, he cannot stir : the hunts-men when they go to take him, carry a looking-glass tyed to their head, with many ropes hanging upon it, which, when they go away, they leave behind them, which the *Ape* tyeth on when they are gone ; the hunts-men seeing this, catch hold of the ropes, and so take him.

5. He loveth himself very much, and is very sensible when any one praiseth him ; and loveth to see himself in a glass. There is no creature loveth her young ones so well as the *Ape*, and with a great deal of joy he will shew them to all in the house ; he is alwaies hugging, and making much of them, although they be the most deformed creatures of all others : *GOD* hath given them dugs in their breast, not as other creatures ; whence it is, that they

they can feed them in their bosome ; they love their young so much, that oftentimes, by too much imbracing, they kill them : when he is put to flight at any time, he carryeth one of his young ones at his back, and the other before him ; he carryeth that on his back that he loveth best ; in any great danger she is fain to let go that which she holdeth in her claws, while the other that she hath the least love for, remaineth safe upon her back : which representeth to us those Parents that have too great a love for some children, while they neglect the others ; but yet we often see, that those that they love least prove the best, when the other come to ruine : an example of which we have in our first Parents ; which bare a greater affection to *Cain* than they had to *Abel* ; yet notwithstanding, *Cain*, and his whole posterity, were rejected in the deluge, when as the other was received into *God's* favour, and saved. Moreover, the male hath so great a love for his young ones, that if he seeth one of them look as if it were not kindly used by her dam, he will correct her for it.

6. The ridiculousness of his actions is no less than the deformity of his body ; for he will not only imitate the actions of men, but is very unlucky, and mischievous ; wheresoever he biteth any one, it is very dangerous, and hard to be cured ; he is so wild, that he can hardly be kept in with chains ; and though he be tamed, yet he is soon as wild again as ever.

7. He will eat any thing, be it never so filthy ; he will eat lice with a great deal of delight, and loveth

loveth to crack nuts; but especially he loveth apples, and wine; and will drink so long of it untill he is so drunk that he cannot stand.

8. There is a great *antipathy* between the *Ape* and the *Lion*; the *Ape* being a crafty, subtil creature, but the *Lion* (as we said, *Cap. 6.*) hateth all manner of craftyness: the *antipathy* between the *Lion* and the *Ape* is further seen in this; that if the *Lion* be sick of any disease, he can no waies be cured but by eating of the flesh of an *Ape*. *Ælian* saith, that among the *Indians*, no *Apes* that are red are suffered to come into their Cities, because they are so lustful and lascivious, insomuch, that they oftentimes assault the women. They will know their Masters where they are long kept, and will remember any injury that is done unto them, but will as long feign their anger, untill they have a fit opportunity to revenge it; an *Ape* is an *Ape*, though cloathed in never so rich garments; although by fools and children he may be taken and saluted for a man, yet he cannot hide his natural deformity. *Gregory Nicene* telleth us of an *Ape*, who being cloathed in very rich habit, did dance very exactly, according to the Musick, in the City of *Alexandria*, and that for a long while together, untill one of the company throwing some nuts to him, he left off his dancing, and fell to gathering up of the nuts, to the great laughter of the beholders; like, as many men, who are intrusted in great Offices, honoured by all men; yet if any private gain offereth it self to them, they presently discover that secret wickedness that lyeth hid.

Athe-

Athenæus relateth of *Anacharsis* the Philosopher, who seeing many foolish things acted, did not laugh at all; but seeing an *Ape* brought upon the Stage, broke out into a great laughter; and being asked the reason of it, answered, that it was made for nothing else but to laugh at: and these are most of the chief qualities and properties of the *Ape*; to which we might compare all Flatterers and Dissemblers, and even the Devil himself, who may not unfitly be called God's *Ape*.

1. Then, the *Ape* hath not the reason of a man, but without respect to the place, persons, or time, do imitate many of mens actions, without either wit or discretion: thus do Dissemblers and Flatterers; when they cannot give counsel, they applaud and commend that which they have done; by which means, as *Polybius* saith, they often betray not only their weakness, but their folly: thus it was in the Reign of *Philip*, some then imitating *Melancthon*, in the gestures which he used in his Sermons; thereby discovering their great folly; not considering their time, nor the difference of persons; to which we might adde the foolish imitation of the *Germanes*, wherein they shew a great deal of weakness; according to that known story of the *Painter*, who was commanded by the Duke of *Venice*, to describe the several habits of the Countreys; when he came to paint the *Germanes*, he painted the *Ape*, carrying a piece of cloath; and being asked the reason of it, he answered, that the *Germanes*, like so many *Apes*, did imitate the garments and habits of all Nations;

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and

and therefore he had left them a whole piece of cloath, that they might please themselves in their habits.

2. *Apes*, (as we said before) are often caught by their foolish imitation: so, oftentimes such Flatterers get nothing else, but to be made a laughing-stock; like *Phaeton*, who would needs drive his Fathers Charriot, but could not do it. *Apes* are very proud, and love to behold themselves in looking-glasses: Flatterers, of all men, love to be praised; *Apes*, although they move laughter oftentimes, yet are very unlucky, and mischievous: thus are Flatterers, as we find sometimes by sad experience, in the Courts of Princes. We seldom find an *Ape* in poor peoples houses, but most of them are to be found in great mens houses, and Princes Courts: Flatterers are seldom in the poor mans cottages. *Apes* often sport themselves, and play with their Masters: thus do Flatterers oftentimes deceive their Princes, and bring them into unavoidable dangers: examples of which we read too often in History. *Apes* are so impudent, that they will not fear to disturb a *Lion*; Flatterers are oftentimes the ruine of great Favourites, by the calumnies and reproaches which they cast upon them, which *Euripides* found to be true; being very familiar with *Archelaus*, one night coming out of the Court, the Courtiers set the dogs at him, which tore him to pieces. And *Aratus* had the same fortune, who was poysoned; which he perceiving, cryed out, *Hac sunt premia Regia Amicitie, fuge Aulam*; Moreover, they are good

good for nothing but to provoke laughter; and Flatterers are good for little else: as *Aurelianus*, who used constantly to keep a very big man, who had no other office but to drink with strangers: the flesh of an *Ape* is good for a *Lion*, if distempered with a Fever; the posterity of those who are thus soothed up by Flatterers, pay dear for their *Ancestors* folly: all these might very well be applied to the Devil, who is *God's Ape*; who, of old, did use to prophesie to the Heathens, and foretell things to come; to feign miracles, as he did in *Egypt* by the *Magicians*: and many things more might be added, but let these suffice, as to the nature of the *Ape*.

CHAP. XXV.

Of the Squirrel, Weasel, and Gulo.

THE *Squirrel* is very common amongst us; he hath a very large tail, which serveth indifferently for a shadow and a covering: he layeth up his food in the Summer for the Winter; he eateth often, but drinketh very little; he layeth up what he cannot eat, and loveth sleep, which maketh him very fat: he liveth in hollow trees, where they build their neasts, and bring forth their young; his tail serveth him for wings, which he useth often wagging of it when he is to leap on any thing; if he is to go through any water, he will get upon

upon a piece of wood; his tail serveth him instead of a sail, so swimming over, carrying his food in his mouth. She hath divers holes and caverns in the earth where she liveth, and each of these hath several waies to it, which she stoppeth up with her tail; when the wind bloweth, if the wind is in the *North*, she stoppeth the hole towards the *North*, and leaveth that hole open which is *Southward*. Some tell us (but how true I know not) that he can fore-see a storm, or any tempestuous water, a long while before it cometh, and will provide against it, stopping up her little holes that lye to that point of the compass that the tempest will come at. He sheddeth his hair once every year, sometimes in the year he is almost quite bald; yet he is not long without his hair; for when it groweth again (which it doth in a short time) he hath more than he had before. *Squirrels* are of two colours, some of them are red, and others are grey: we might deduce many inferences from the nature of this creature; it might be a fit resemblance of a frugal man, he securing himself against all mischances of fortune, providing suitable remedies against them; and this is not at some particular seasons only, but all his life long: thus should the man that is frugal, observing a mediocrity in all things, never exceeding his due bounds, not being given to drinking, gaming, nor any thing else to excess: there are some things in the nature of an *Ape* which we should avoid, they only taking care for themselves, alwaies either sleeping or eating, doing no good to no one but to themselves. The

Squirrel

Squirrel, as soon as he hath eaten inordinately, goeth to sleep; and after he is awake again, then he falleth to eating afresh, as if he had eaten nothing before. And thus we have spoken what is necessary, or worth observation in this little creature. The next that cometh in order to be spoken to, is the *Weasel*; it may be called *Mustela*, quasi *mus longior*, because it is something longer than a mouse; for, although it doth not belong to any kind of mice, yet it may be said to have a very great likeness and affinity with it: it was the opinion of the Ancients, that the *Weasel* conceived at her eare, and brought forth at her mouth; and therefore it was forbidden to the *Jews*: that they might know it was a most wicked custome to aggravate what they heard. But this is frivolous, when as it conceiveth, and bringeth forth as other like creatures: but should we grant it to be so as they say (as it is not) it might learn us thus much, that we ought to consider well before we speak; according to the counsel that the Son of *Syrach* giveth us, *learn before thou speak*, chap. 18. 20. The flesh of the *Weasel* was forbidden to the *Jews*, to teach them that they should not fear what should hereafter befall them.

1. The *Weasel* is no less crafty than it is timorous; and although she bringeth forth her young ones in the house, she often changeth her nest, lest being discovered, her young ones should be taken away: some tell us, that if her young ones at any time were hurt, she seeketh out for some herb proper for the distemper, with which she cureth them.

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2. They have a natural enmity against *Serpents*, and *Mice* have as great an enmity against them. The secret members of the *Weasel* are very deformed; as therefore the *Serpent*, so is the *Weasel* commonly seen in houses: it is their work to catch mice, which is most of their food; *Weasels* destroy more mice and moles than *Cats*: it hath been observed, that those creatures which eat both the same food, can never agree one with another. The *Weasel* hath a particular way to find out serpents holes; for they defend themselves against the serpent, by taking some *rue* in their mouths, and then go in boldly to the serpent, and will kill it, let it be never so big; nay, they will kill a *Basilisk*: it may be a representation to us of all Christians, against whom the Devil hath alwaies had, and doth still express the great enmity he hath against them; but this may be for our comfort, that he is easily overcome by the vertue of *rue*, that is, by the blood of Christ. If the *Weasel* be angered he will send forth a stinking smell from his body, and is as mischievous when vexed, as a mad dog: he destroyeth many small birds; for what the *Wolf* is to the *Sheep*, that is the *Weasel* to *Fowls*; and as he cannot endure the serpent while he is alive, so when he is dead, his gall is a sovereign remedy against the poyson of the serpent.

The *Weasel* is a very swift creature, his teeth are venomous, he sheddeth his hair, and is very wild, and hath a very nimble body. The field or wild *Weasel* is somewhat larger than the *domestic*; he will catch abundance of small birds in a day;

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day: but the *Itissa*, a kind of *Weasel* which destroyeth cocks and hens, he devourerth also fishes, fowls, and birds; and to prevent their crying out, he first bites off their heads: the *Martin* may be also called a kind of *Weasel*, as also the *Civet-Cat*, which is the better sort of *Weasels*, of which there are two sorts; some live in Cities, others in Woods and Deserts, but especially in the *Fir-tree* and *Beech-tree*; they are like to the *Weasel* in every thing, excepting these two. 1. That his dung smelleth very sweet; therefore it is that they are so much prized. 2. Although he will destroy the poultre, yet he will bring them home to the house where he is; which is a fit resemblance of gratitude: an example of which we have even among thieves, who have alwaies some respect to their relations; and those men are worse than beasts who will lay violent hands on those men by whom they subsist: by the way I shall note this, that the *Squirrel Weasel* will become tame, if their teeth be rubbed with *garlick*. *Dent.* 11. 29. the *Jews*, among other things, were forbidden the *field-mouse* or *shrew*, which is a kind of *Weasel*, though not so commonly known to us; but some do think that the word doth not properly signifie the *field-mouse* called a *shrew*; for there are many words in the Latine version of the Bible, which do not agree with the *Hebrew*: this is a very small creature, almost as big as a *Weasel*; it is wholly given to his prey, and is very crafty in taking of it, and given much to excess and intemperance; if any one cometh by him, he will lye still, and seem tame untill

till he come nigh, and then he will bite, which is venomous; if therefore the word in the *Hebrew* signifieth a *shrew*, we may learn thus much, that God would have us to shun all the *vices* above-named. The *Ferret* may not unfitly be called a kind of *Weasel*; he hath a little head, a red back, and a white belly; his hair sticketh so close to him, that his skin will come off as soon as his hair; this resembleth covetous men, who, as the *Comedian* well said, will part with their teeth rather than with their money; it is called in Latine *Furo*, or *Furunculus*, from *furor*, to steal; because it steal-eth, and carryeth away all he can get to his hole, laying up a great deal of corn against winter, without any chaff amongst it; so that one may commonly see half a bushel of corn layed up in one *Weasels* hole, so that it may be well called *Viverra*, *quasi vi omnia ad se verrens*: if the male feareth that he shall at any time want food, he will not suffer the female to eate any; but she is alwaies too cunning for him, finding out some other way to it; which may serve to admonish those men who are too severe and rigid to their Wives, who sometimes are too wise for them; and cannot alwaies see nor prevent their plots: the *Ferret* agreeth with the *Weasel* in all things, but in this, that he hateth the *Coney*, which he hunteth out of their burroughs into the traps that are layed for them; he is so cruel to them, that he will kill a rabbit that is as big again as himself; when under ground he is very fierce, but otherwise is very tame and gentle; contrary to the nature of dogs, who are fiercest

fiercest when at home; but when in strange places are very tame; like those men who are very cruel and rigid at home, but when they go abroad, seem to be very mild and courteous. Formerly they used to carry *Ferrets* along with them to hunting, and to send them into the *Coney-burroughs* to drive them out. The *Polts* are a kind of *Weasel* also, they are most commonly very fat and ravenous: he will fore-see a tempest coming, and will run into their holes to shelter themselves; I cannot give much credit to those who say that they can know a tempest a great while before it cometh, which, I think, no man can do; not *Astrologers*, who pretend so much skill in knowing the weather; for tempests and storms, and all changes of weather depend only on the will of God; but I think they may sometimes hit to fore-tell the weather by chance: but to say that it will certainly be such & such weather, I think no one can tell; for we have oftentimes seen that God hath disappointed them in that which they have fore-told would most certainly come to pass; but this by the way. The *Polts* lyeth hid, and is seen but very little all the winter; sleepeth very much, which maketh them grow exceeding fat: when they are pursued by the dogs very close, and are in danger of their lives, they will hold their breath, thereby puffing themselves up, being then better able to bear blows. There is a natural antipathy between this creature and the *Fox*; for the *Fox* will oftentimes be in his holes, which if he cannot get by force, he will do it by fraud; he will dung and urine at the

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the mouth of the hole, which maketh such a stink, that he cannot endure the smell of it, and is forced to leave her hole. The *Polcat* is almost as big as a *Fox*, and some say that it is a kind of *Fox*: if so, it may represent to us Apostates, who of all other men are the most bitter enemies against that Religion of which they were once themselves; for in all ages of the World, hereticks, like those *Apostates*, have opposed and persecuted the true Church, striving only for riches, and by calumnies and reproaches intend to ruine the rulers of the Church; and if they cannot do it so, they will do it by curses and maledictions; they never go far from their holes, nor do they stay out long when they do go out, which is only in the night-time, because then they know all things are safe and quiet; it is called in Latine *Taxus*, which is the word for the Ewe-tree, yet from thence came the *Dachsus*: to conclude, *Weasels* may be tamed several waies, and when they are tamed they are very useful; they will fetch young birds from trees, they will drive out young Pidgeons out of their holes, and will hunt Coneys out of their burroughs: by which we see, that God hath made nothing in vain, though at present we cannot see the usefulness of it: the next thing that cometh in order to be spoken to, is the *Antelope*, it was unknown to the Ancients, found only in the Southern Countrys; of a very greedy and ravenous nature; about the bigness of a *Dog*, and hath a *Cats* face, the body and tail of a *Fox*, and the colour of a *Weasel*; he hath 2 particular properties; 1. He is very cruel: and

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and, 2. Very ravenous. He will climb up trees, and leap upon any man that goeth by, and is very cruel, feeding most upon dead carcases; and where he seeth one, he will eat so long of it, that his belly will be almost ready to burst; as soon as he hath done, he will look for two trees that stand close together, and will squeeze himself between these trees; and so what he had forced in, he forceth out; having done so, he maketh haste again to the dead carcass, then to the two trees again, and doth as before: this he doth untill he hath devoured the carcass: by which filthy creature, God would have us to hate that sin of Intemperance; for we see that most of our domestick creatures observe a rule in eating and drinking, and will not exceed the rules of temperance; nay, we cannot make them, neither by fair means nor foul, to take more than will satisfie nature: but it is to be much lamented, that man, who was born in the image of God, should so violate the laws of nature, as to exceed the bounds of sobriety, that which the very beasts are free from: and by this creature we should learn to detest the beastly sin of Intemperance. This creature, though such a gorging creature, is satisfied when he hath eaten one carcass; but men, when in their cups, know not when they have enough, turning day into night, and night into day; and when nature will bear no more, but forceth them to bring it up again; they will after their vomit, return again to their cups: some have merrily put the question, whether there may not be *Antipodes* in the same City, and have concluded on

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on the Affirmative: these *Antipodes* are the Glattons
and Drunkards above-mentioned, who have their
day when we have our night; and when we have
our day, and are about our business, they are tak-
ing their rest.

CHAP. XXVI.

Of the Hedg-hog.

I Need not go about to make a large description
of this creature, because it is so very well
known; it is all over full of prickles, so that no
one can touch him without pricking himself: it re-
presents unto us the untractable *Rustick*, or wrang-
ling *Disputants*, with whom there is no talking
without a quarrel: her nest is by Hedges and
Vineyards in *Autumn*, but in the *Winter* in hollow-
trees; in the Summer-time she layeth up her food
against Winter; she will climb fruit-trees, and
shake down apples, and then she taketh one in her
mouth; and so roults her self up, and sticks the rest
upon her prickles, and so carryeth them to the hol-
low-tree where her nest is, and that is her food all
the Winter; she doth the same in Vineyards,
shaking the Vine as long as any grapes will fall off:
his hole hath two holes, one towards the *North*, and
another towards the *South*, which he shutteth
North and *South*, according as the wind is in either
of those two corners: sometimes they have two
vents, through which nature easeth her self: when
he

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he teeth any one coming to take him, he rouleth
himself up, and so secures himself; but when he
cannot run away, he urines upon his back, which
maketh his skin to rot and putrifie; this he doth
for very fear; but some are of a contrary opinion,
who think it is because no one should have the be-
nefit of his skin: there is no way to take him so
easily, as to pour cold water upon him, which will
make him unfold himself: his skin is very good to
scour garments with, to brush them from the dust:
if he loseth one apple by the way as he carryeth
them, he will throw away all the rest, and run to
his hole. She knowing that her young ones are
full of prickles, she rouleth her self up, because
she would have it as long as she could before she
brought forth; but afterwards it is a means to
make her bring forth with a great deal more pain
and anguish; as oftentimes it hapneth, according
to that verse,

Incidit in Scyllam qui vult vitare Charybdin.

Men oftentimes, while they are taking care to
avoid a small danger, run into a greater: a fit re-
semblance of all quarelsome, proud men, who will
do nothing peaceably; and it is our wisdom to
let such men alone; in vain do we attempt to per-
swade them to be more civil and courteous, when
their very nature maketh them otherwise: so we
have it in that Verse;

Οὐδέποτε δὲν θείης λείον τὸν θυγνὺ ἔχινον;

Ex hirculo levem nunquam mutabis Echinum.

Such

Such as was *Cain* to *Abel*, and *Saul* to *David*; and we may more easily beware of open enemies than dissembling friends: and although the *Fox* is crafty enough, yet the *Hedg-hog* doth it by her prickles: the *Porcupine* some do make to be a wild sort of Swine, which hath larger prickles than the *Hedg-hog*, which he will shoot out like an arrow, and will with it wound either man or beast: as most of the creatures above-named, so doth this hide himself all the Winter.

CHAP. XXVII.

Of the Beaver.

THis is an *amphibious* creature, hath four feet, two of a *Dog*, and two of a *Goose*: his forepart is hairy; he hath a long, broad, ruggid tail, like the tail of a fish; his feet are skinny, which maketh him swim with a great deal of ease; he cannot dive long together, being of very short breath; and therefore is fain often to put his head up above water for air: he biteth very hard, and loveth to be among fishes, or where they are: he may be like a thief in this thing; for he loveth to lye in the way that passengers come ofteneft by: he is as big as a large *Cat*, his testicles have neither a bad scent nor a good, but is very good against the Diseases of the *Matrix*; and is often given to women with child. Some are of opinion that the *Castor* knoweth it, and therefore when he is pursued,

sued, biteth them off, because he will not have any one have the benefit of them; which, I think, may be rejected as fabulous: this resembleth those men, who, when in an eminent danger, will part with those things that are dearest to them, if they can but escape. He loveth to be upon the banks of *Rivers*, and in those places where trees grow close to the water; and there he will sit, with his body in the tree, and his tail in the water: his subtilty is seen in this, that he will make a tree hollow with his teeth, as if it were made so by art: he will not loose his hold that he hath taken of any man, except he hath broken the bone, or that part that he hath hold of. The tree that he thus holloweth he maketh threec ells in it, one above another; and if it raineth so that the tree is full of water, then he goeth up a story higher, and according as the water decreaseth or increaseth, so he goeth up higher or lower in the tree; yet so, that still he may keep his body dry, and his tail in the water: this may teach us to foresee dangers that are coming upon us, and to arm our selves against them.

CHAP. XXVIII.

Of the Otter.

THis is also an *Amphibious* creature, very much resembling the *Beaver*; there is no great difference as to their outward shape; *Pliny* saith, that

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that the *Otter* and *Beaver* are both the same, but in this they differ; the *Beaver* hath a tail, but the *Otter* hath no tail at all: he biteth as hard as the *Beaver*, and hath many other qualities which the *Beaver* hath. There is a creature which is much like the *Otter*, called *Latax*, which hath all his food out of the water: all these creatures, the *Beaver*, the *Martin*, the *Ferret*, &c. are mentioned among those doleful creatures, *Is. 13. 21.* called there by the names of *ohim* and *zihim*, by all which, is represented unto us the lives of those who live privately, and solitarily in the World, only looking after what concerneth themselves, meat and drink, not skilled in any Art or Science that may fit them to do their Countrey service: for, as the creatures above-named are very timorous and fearful, shunning the sight of men; so are these Countrey people, who are strong, but nothing of courage in them; neither are they able to do any service; so that, as *Terence* said, *Homine imperito nihil injustus*, nothing is more injurious to men, than when ignorant men are put in place. 1. They live most under ground, and seldome come abroad but in the night-time, when they know all things are quiet and still, and then only when they are forced to it to seek for food: thus is it with common people, who will not take any journey to increase their knowledge, or to serve their Countrey; but to serve their own private ends. holding this for a Maxime, *Bene qui latuit bene vixit*, He liveth the best that liveth the privatest life. He nourisheth his young ones alwaies in their houses,
or

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or in their holes; like those men that breed their children at home, and never send them abroad, whereby they might see the World, because most commonly it is liable to the greatest hazards: moreover, he careth for nothing but food, some of them laying up whole heaps of corn against the Winter: thus do they take thought for nothing, but how to increase their wealth. The *Lion* is forced daily to seek his prey, when these creatures have food enough in their holes; so that they do not only live in the Winter, which some creatures cannot do for want of food; but they grow fat. Thus Learned men, who have done their Countrey service either in War, or otherwaies, although they are not so sollicitous to get wealth as others are, yet they do seldome want; some of the fore-mentioned creatures will not let the female eat as much as she will, but yet she will find a private way to his heap, and eat as much as she will: so, those *Charles* who are so harsh to their Wives, do but endamage themselves by it. These creatures daily change their nests; so those men are continually laying up their riches, knowing no end of them. Some are of opinion, that they can fore-see a storm long before it cometh, and defend themselves against it. *Ferrets* will not devour the *poultry* in the same house where they live: thus, those people, who although they have no love for their rulers, yet are forced to obey them out of fear. There is another sort of *Otter* in *Egypt*, which is called *Ichneumon*, or the *Indian-rat*, about the bigness of a *Cat*, his hairs are as hard as *Somes brissels*,
Q dwel-

dwelling chiefly amongst hedges; having a great enmity to the *Crocodile*, as *Solinus* and *Strabo* do affirm. The *Trochilus*, or *Wagtail*, a creature that goeth into the *Crocodiles* mouth, and eateth that which sticketh between his teeth, so that he doth, as it were, scour and cleanse them.

CHAP. XXIX.

Of the Crocodile, Lizard, Salamander, and Stellio.

Although all the fore-mentioned creatures be but several sorts of *Lizards*, yet they differ much as to their bigness, and several properties.

Of the Crocodile.

The *Crocodile* is a creature found only in *Egypt*; he is an *amphibious* creature, as are many others besides; which are fit emblemes of the *Popish Priests*, which are conversant as much in *Civil* as in *Ecclesiastical* affairs: it may resemble those men who are of all Religions; when they are among *Priests*, they will seem to be *Priests*; if in wicked and prophane company, they will be so too; if in religious company, they will be religious: it is a four-footed creature, and bringeth forth eggs a little bigger than *Goose*-eggs, which she hideth in the earth where they are hatched: there is no creature

creature that is, which from so small a bigness, groweth to be such a great creature; he groweth as long as he liveth: he liveth 60 years, and groweth till he be 17, 18, or 20. cubits long: his teeth are more like *rakes* than teeth, being extraordinarily big: his skin is so hard all over his body, (excepting his belly, which is exceeding tender) that he cannot feel the hardest blow. 2. Although he is so exceeding timorous, pursuing none but those which flye from him; and flying as fast from those that do pursue him; yet he may be accounted bold and valiant. When he goeth out for his food, he will sometimes lye still, as if he were dead, or asleep; thus inviting the birds to him, which thinking he is dead, come very near him, flying about him, and when they are within his reach, he taketh them. There is a little Bird which is called in Latine *Trochilus*, that he suffereth to feed continually in his mouth, because it keeps his teeth clean, by picking out any thing that is between them; like to those men who will do nothing but what may serve their own interest: when the *Crocodile* wanteth food, and is exceeding hungry, he will fill his mouth full of water, and poureth it upon the beaten path, and so making it very slippery, if any one falleth down, he will catch them before they can rise again: he first eateth the carcases, and then, with tears, he will eat the head; whence came the Proverb, *The tears of the Crocodile*, which are feigned, and hypocritical. There is a great antipathy between the *Crocodile* and *Ichneumon*, or *Indian-Rat*, which is a kind of *Otter*, to be found only

only in *Egypt*: when the *Crocodile* lyeth asleep with his mouth open on the shore, he will go into his mouth, and down his throat into his belly; and that he may the more easily go down, he daubeth himself with mud: the *Crocodile* awaking, and perceiving the *rat* in his belly, runneth up and down, sometimes lying down upon the ground, and stretching himself out, then he will go and plunge himself in the water; all this while this little *Indian-Rat* never mindeth what he doth, but lyeth in his belly, gnawing of his bowels, (which is very pleasant meat to him,) where he stayeth untill he hath gnawed his way through the *Crocodiles* side, which killeth him; but he cometh out alive, without any hurt at all: he is very diligent in seeking out the *Crocodiles* eggs (from whence some are of opinion, that her name is derived from *ἰχθυόμα, uestigo*, to seek,) and when he hath found them, he breaketh them in pieces.

Moreover, it is exceeding ravenous and greedy, and wants the use of his tongue; his sight is dull when in the water, but very quick on the land: it exceedingly fears serpents, for they will lye hid under those herbs which they know the *Crocodile* most loveth; in all which he much resembleth the Devil; for, 1. The *Crocodile* is a very great creature, *amphibious*, living either on the land, or in the water, a very cunning, crafty creature. 2. The *Crocodile* flyeth from those that pursue him, and pursueth those that flye from him: the Devil likewise dares not stand to encounter with those that resist him by the word and prayer, but eagerly pur-

pursueth those that are ignorant of their *spiritual weapons*.

3. The *Crocodile* suffers the creature called the *Trochilus*, quietly to feed in his mouth: the Devil likewise spares one the better, to draw and allure more to himself.

Again, if he can get any thing, he presently devoureth it; so likewise doth the Devil deal by those who follow his temptations. *Origen, Contra Celsam, Lib. 3.* doth inveigh very bitterly against the *Egyptians*, who worship the *Crocodile* as one of their gods; and blames them that they suffer that to live which is such an enemy to mankind.

The enmity that there is between the *Indian-Rat* and the *Crocodile*, much resembleth the war and enmity that there is between *Christ* and the Devil.

1. The *Indian-Rat* layes traps, and ensnares the *Crocodile*: *Christ* likewise destroyes the works of the Devil.

2. The *Indian-Rat* goeth into the *Crocodiles* mouth when it is asleep, & eateth his way through his belly, and again cometh forth alive: thus *Christ* hath conquered death, & rose again the third day.

The *Crocodile*, were it not destroyed by the *Indian-Rat*, would over-run those Countreys: the Devil likewise would destroy the World, were he not restrained, and kept in by *Christ*.

CHAP. XXX.

*Of the Salamander, Lizard, and
Stellio, &c.*

THE *Lizard* is a creature so well known, that there are few better known. There is a certain kind of *Lizard* in *Egypt*, which is called *Scincus*, or *Scineus*; but that which we have out of *Egypt*, called *Scineus*, is not a true *Lizard*, but a kind of *land-Crocodile*, (which is used, by some, to provoke lust,) having his scales growing towards his head; as also, a very white, thin skin.

Moreover, the *Lizard* hath a very great love to man, inasmuch, that whensoever he seeth any man, he expresseth it by several *apish* actions, fawning, & wagging his tail like a *dog*; and when he seeth a serpent to lye lurking under any herb, (as they often do) he is more active and *apish*, which he doth to give notice to any one that is passing that waies, that they may defend themselves against it: which is a very fit resemblance of those men who are *crafty* and *mischievous*, and make it their business to do mischief; yet it is so ordered by divine Providence, that they do even betray themselves; like *Balaam*, who was forced to bless those whom he would have cursed: and so it was with *Pharaoh*, who was forced, against his will, to let the people go; so that it is verified which *Solomon* said, *When a*

means

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mans waies please the Lord, he maketh his very enemies to be at peace with him: and so it happens amongst us, our greatest enemies sometimes being the occasions of our greatest good: and thus much for this creature, which is hatched out of an egg.

The *Salamander* (*Ein Melch*) is a kind of a white *Lizard*, being hatched of an *Egg*; it is very like the *Lizard*, having a long, crooked tail, and crooked, sharp feet; his skin is very rough, and rugged, and is said to be of so cold a nature, that he can even put out the fire; but experience teacheth us the contrary; for if he be kept some time in the fire, he is easily burnt, although at the first sight one would think otherwise.

They say, that if he get into a tree, he doth so impoison the fruit, that it proveth mortal to those who shall eat of it afterwards: and his spittle (as it were) or that which cometh out of his mouth, is of so venomous a quality, that if it chance to light on any one, it maketh the hair to come off; and yet, notwithstanding, *Swine* will eat it without any hurt to them at all; which fitly resembles wicked men: for, the *Salamander* (as we said before) is a kind of *Lizard*: so wicked men likewise, are but the issue and off-spring of the *Devil*.

And as its *spittle* makes the *hair* to fall off; so, the reproaches which wicked men cast on the godly, robs them of that honour and esteem which is due to them. The *Salamander* is never seen abroad in fair weather: wicked men, in like manner, ought not to be seen in a well-ordered *Common-wealth*.

Again, he never cometh out of his denn, but in great storms and showers: it is likewise only in times of *sedition* and *rebellion* that wicked men dare shew themselves.

Εν δε διχομασίῃ καὶ πάλῃ καὶ ἔρρορε τιμῆς, i. e. In troublesome and seditious times, the worst of men are often honoured and promoted, when others are reproach'd and scorn'd.

The *Salamander* (they say) hath little spots on his back, like stars: wicked men, in like manner, make fair shews and pretences of Religion, but yet they are good for nothing: wicked men also are born for nothing else but to trouble and perplex their neighbours.

Under this *Chapter* is to be referred the *Stellio*, a creature much resembling the *Lizard*, having shining spots on his back, resembling stars: they are found chiefly about old houses, and sometimes in new; he chiefly liveth on the *dew*, and *spiders*. She casts her skin every year, which she devour-eth as soon as she hath done; which some think she doth out of envy; for her skin is good against the *Falling sickness*. It is a very venomous creature, and bears a great hatred to the *Scorpion*, which she often shews; insomuch, that she cannot endure to see one: which fitly resembles wicked men, who put on stars, i. e. a pretence of *Religion*, when about the most wicked Action.

And, although the *Stellio* be a venowous creature, yet it cannot endure the *Scorpion*: thus, we oftentimes see that wicked men cannot agree among themselves, but fall out one with another.

CHAP.

CHAP. XXXI.

Of the Chamelion.

THis is a creature very well known, four-footed, and engendred of an Egg; to be found in *Asia* only; almost like a *Lizard*: he holdeth his mouth open to take in the air. It is reported of *Aristotle*, that of all the creatures that he hath described, there is none that is more timerous and crafty than the *Chamelion*: it is to be found in *Africa* also, but very rarely, as also in *India*. His snout is like a *Hogs*, which routeth up the ground; and although the *Chamelion* is very much like a *Crocodile*, yet in this he differeth from him, his tail being much longer, and thicker: he is very crafty and mischievous, although so fearful and timerous. It is a quality of this creature, and of this creature only, that when at any time he is frighted, he, for very fear, changeth himself into the colour of that thing at which he is frighted: the reason of which *Bodinus* thinketh to be the *pellucidness*, and *transparency* of his body; and therefore whatsoever colour is next to him, that colour seemeth to reflect from his body: a fit resemblance of *Stage-players*, who can be any thing for their profit and advantage: he can change himself into any colour except red and white; which is a fit resemblance of subtile Disputants, who run from one thing to another, to evade

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evade the force of their adversaries argument. When he is dying he turneth very white, and pale; he can no more be without the cool air, than he can without food: he hath very large lungs, yet when opened, there is nothing found within them: which fitly resembleth flatterers and dissemblers. The *Chamelion* being a very timorous and fearful creature, changing himself into all colours but red and white: thus, flatterers do live in fear continually, and lest they should be discovered, are sometimes put to their shifts; but they can never endure to behold the truth in its lustre. Moreover, the *Chamelion* alwaies goeth with his mouth open, and hath large lungs, but nothing within them: thus, these *Sycophants* and *Dissemblers* covet nothing so much as the breath of people; who, although they have not the least spark of Religion, yet would seem to have the most: good men had rather be real, than seem to be Religious; but wicked men had rather seem to be Religious, than to be really so: such are those that do all things for their own praise, and by their gestures and actions do plainly shew that they would be praised of all men. There is a natural *antipathy* between the *Chamelion* and the *Crow*; which, as often as they meet, the *Crow* remembreth that poysonous quality that is in the *Chamelion*; and therefore, before he encounters with him, he eateth a leaf or two of *lawrel*; and, although he be often wounded in the combat, yet he alwaies is conqueror. That, by the *lawrel*, is meant true piety and godliness, I suppose no one can be ignorant of it: as the *Crow* therefore, we see,

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see, overcometh by this *lawrel*-branch; thus, we can no waies better reject, and conquer slanderers and back-biters, than by an innocent and vertuous life: it hath been the constant care of godly men to live a godly and religious life; the only way to confute the reproaches that are cast upon them, and to stop the mouths of gainfayers. The *Chamelion*, when he is dead, groweth pale and white; which *Arist. Lib. 1. Eth. cap. 10.* doth apply to the life of a man; and saith, that those who depend on fortune, do as often change, and alter their conditions, as the *Chamelion* doth his colour; sometimes rich, sometimes poor, now happy, anon miserable, &c.

2. It may be also not unfitly applyed to *Tyrants*: the *Chamelion* goeth very slowly; the like is reported of *Nero*: Tyrants at first do feign and dissemble piety, but when once they have got the power into their own hands, they then shew what before they did but dissemble, then committing all manner of wickedness. The *Chamelion* can imitate all manner of colours, like *Tyrants*, who imitate all mens manners. The *Chamelion*, when he is afraid, seemeth to be very gentle, and mild; like as the *Tyrant* is sometimes fain to dissemble himself mild, but cannot imitate white and red; i. e. true innocency and modesty; and therefore *Nazianzen* telleth us, in his 47th. Oration, of the objection that he made against *Julian*; Who, with the *Chamelion* and *Proteus* could do all things; but yet he could not be mild towards the Christians: it may also resemble those men who study several Arts

Arts and Callings, lest one of them should fail. To conclude; as the *Chamelion*, so these men can imitate the black and evil customs of men, but take no example by good men, not being able to imitate the *white* and *red*, i. e. true Vertue and Piety.

CHAP. XXXII.

Of the Frog, and the Toad.

F*Rogs* are divided, by *Physicians*, into several kinds; some tell us that there are none in the *Sea*, but only in *gardens*, and in the *fields*; sometimes in *Ponds* and *Lakes*: those that are more venomous, are called *Toads*, and are to be found only in holes; which, like the *Bat*, never come out of their holes but in the night-time. 1. Our common *Frogs*, by their continual croaking, do very much trouble and infest us; which *Ovid* telleth us of, in his *Metam.* concerning the Countrey-men that were changed into Frogs.

*Quaerquam sunt sub aqua, sub aqua maledicere
gaudent;*

Litibus exercent linguas pulsoque pudore.

*Their brawling tongues, but setting shame aside;
Though hid in water, under water chide.*

To which we may fitly compare our *clowns*, who,
when

when in their cups, talk of that which doth not concern them. *Aristophanes* being to describe the croaking of the *Frogs*, setteth it down thus, *Ερκενέξ κροέξ, κροέξ*, in which is elegantly set down, the noise that Frogs make when they croak, the Grecians call a Frog *Ερξέας*, like to our *Germane*-word *Brosch*, which signifieth a *Frog*; but let the studious see more of this in *Homer*, in his *Βατράχου ποταχία*, the Fable of the War between the *Frogs* and the *Mice*. *Frogs* are commonly taken to be a sign of the approaching *Spring*; and are thought to be engendred of *mud*, like *Eeles*: it is to be observed, that there are most *Frogs* to be found in a moist year; and therefore, when we see a multitude of *Frogs*, we may conclude no happy year to follow: but it is to be rejected as fabulous, and ridiculous, which some say, that they are bred of *mud* and *slime*, when we may see them copulate, and of their *sperm* or *eggs* are generated young *Frogs*; they are not seen to copulate in the day-time, neither can they do it in the water; but yet, by their continual croaking, the male provoketh the female, and both of them wait for the night, that they might the freelier enjoy one another; this they do in the night-time, lest they should be disturbed by men or beasts, and are very much delighted in the act: sometimes men, through carelessness, drink the *spawn* of the *Frogs*; whence it is, that sometimes we have seen *Frogs* to be generated in men, and whether also eggs by the same means, the *sperme*, or the little worms being eaten with our meat oftentimes, do not breed worms in children

dren, and in men oftentimes, I leave to the more learned to judge. From the *spawn* of these *Frogs* are bred other little *Frogs*, which have long tails at first, but afterwards grow shorter and shorter: in Winter-time they lye hid in holes of the earth; and some say, that in those Ponds that do not freeze, are *Frogs* all the Winter; but, as concerning the multitude of *Frogs* that we have sometimes, there can no other reason be given of it, than what we have for the great company of *Locusts* that was sent upon the *Egyptians*, to wit, the immediate hand of *God*, for our sins. Some are of opinion that they are bred of showers; others, of winds; but, I think, no other reason can be given of this than of the former; like as *God* once did create out of the *Rivers* of *Egypt* great store of *Frogs*. 4. If we set a candle lighted on the ground, the *Frogs* will immediately be silent; they make a great noise when they are in warm water; but if they are cast into a Well that is colder, they are immediately silent. 5. Some do pretend to foretell a shower, by the more than ordinary croaking of *Frogs*: But, I think, we may more rationally conclude, that *Frogs* do see the shower hanging in the air, and so prepare themselves for it; they being very much delighted in rain-water, being much sweeter than any other water. It is a common thing for children to get *Frogs* by a piece of red cloath, and a hook; the *Frogs* do catch those bees that flye near the water, and, although they are often stung by them, yet do not feel it. There are some people will eat *Frogs*, first fleeing them

them, and then taking only the hinder parts of them: this may be a fit representation of those who do delight in scandalizing and reproaching their neighbour. Too great multitudes of *Frogs* are thought, by some, to *portend* an unhappy year: thus it is with these men who alwaies breed commotions, and are the promoters of dissentions and divisions. If *Frogs* do croak more than ordinarily, it sheweth the change of weather; thus, when wicked men flourish, and prosper, it is but a bad omen of some alteration for the worse. *Frogs* are not sensible of the stings of Bees; so great and high are men in their wickedness, that reproofs and advices will do them no good.

Frogs croak only in warm water, but make no noise at all in cold water: thus wicked men are well enough while in a prosperous condition; but, when once affliction cometh, then they cannot bear it.

Rev. 16. 13. And I saw three unclean spirits like *Frogs* come out of the mouth of the Dragon; that is, *Hereticks* proceeding out of the mouth of *Sathan*, such as were formerly the *Monks*, and at this day the *Jesuites*; who, by all their reasonings and disputations, do only endeavour to maintain the *Popes Supremacy*, and his power over all other men whatsoever. 1. If one were to judge of the bigness of a *Frog* by the noise that it made, and did not see it, we should be ready to conclude that it was some large beast: ignorant people, at first, that do not examine their arguments, and bring them to the touchstone of the *Scripture*, are ready presently to conclude their arguments unanswerable, when, indeed,

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 deed, they are nothing less ; and like the croaking
 of Frogs, intending only to weary out their ad-
 versaries by the multitude of their arguments, but
 not to convince them by the force of them ; and
 all to no other end, but to establish the *Papal*
Chair. 2. If a *Frog* be set upon a Golden Stool, it
 will leap off from it into the mud : thus, *Jesuites*,
 if brought to the *Scripture*, will betake themselves
 to *Philosophical* arguments, and creep to the autho-
 rity of the Fathers, where they think themselves
 secure. 3. *Frogs* do not love *Wine*, but had rather
 drink *water* : thus, the *Jesuites* do tell us, that the
Scripture is ambiguous, and chuse rather to trust
 upon the *authority* of the *Church*, than the *Scripture*
 it self.

Of the Toad.

A *Toad* is but a larger kind of land-*Frog*. 1. They
 love to dwell in moist places, neither can he en-
 dure the light of the Sun ; and therefore at day-
 time he lyeth hid, seldome creeping out but to-
 wards night, at which time he is seen alwaies in
 path-waies. 2. He liveth most under ground, and
 is nourished chiefly by the vapours of the earth ;
 but yet sometimes he eateth herbs, and worms ;
 some say that he feedeth upon the earth it self ; he
 eateth as much at one time as he can hold in one
 of his feet : some Authors do conceive that the
 reason why he eateth no more at one time, is, be-
 cause he feareth that the earth will not be enough
 for him ; whence came the picture of a covetous
 old woman standing upon a *Toad*. 3. The *Toad* is a
 veno-

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 venomous creature, and soon angered : if he get-
 teth hold of any thing that you hold to him, he
 will not loose his hold : if he be struck by any one,
 he spitteth poyson at them. The spider and the
Toad have a great hatred one to the other, yet the
 spider alwaies hath the better of it ; he cometh
 down by a small web, and lighteth upon his head,
 and pricketh him, or rather biteth him. It is a
 known Story, that *Comradus Gesner* reciteth out of
Cardinal Foncetto, concerning the *Toad*, in these
 words ; One taking up a reed in the field, there
 was a *Toad* at one end of it ; he perceiving that,
 threw it out of his hand ; and returning home,
 when he was at dinner, he vomited up all that he
 eat, neither did any thing stay with him that he
 took, untill another gave it him ; not perceiving
 the reason of it at first ; afterwards, he considered
 that the Cane which he took in the field was poy-
 soned, which he found to be so ; the *Toad* having
 left a kind of viscus, thick matter, which was not
 able to pierce the skin, and so could not prove mor-
 tal : thus far *Foncettus* ; and *Gesner* goeth on fur-
 ther, and reciteth a story out of *Matthiolus*, and
 discourseth at large concerning the *Toads* poyson-
 ing of herbs, which he doth by sitting upon them,
 and sending forth a poysonous moisture upon the
 leaves, which spreadeth all over the herb, and doth
 poyson the herbs that are next to it ; thus far *Gesner*.
 We may now consider, a little, the several com-
 mands that God gave to his people *Israel*, about the
 difference between those creatures that were
 clean, and those that were unclean ; and that they
 were

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were not to touch those creatures which are unclean; neither were they to touch any *dead car-kasser*: we read also, how those men that were unclean by the touching of any unclean creature, were to be separated for a time: there were also several laws given to the people of *Israel*, concerning their several washings; for those persons that were any waies unclean, and also all the *ceremonial laws*, had their particular uses, and *typical* significations; yet they all contained something that was moral: and among other things, this may be one, which is in the *Story* related before: thus we see in *Gardens*, the little worms that are upon the herbs and fruit; yet we commonly touch the grass with our hands, and eat fruit, never washing them again before we eat, when we know not what poysonous humors are in the grass that we so freely handle: we see that *Cats*, *Mice*, *Flyes*, and *Spiders*, do bespiss our clothes, books, meat; and therefore, I think it would be very *healthful* for us if we used often to wash our hands; but especially, when we have been handling of herbs; *unda datur gratis*, water is cheap enough; but, *verbum sat sapienti*. The *Toad* might be very fitly compared to all *envious*, *cruel*, *malicious*, and *tyrannical* men: but, I shall not stand here to enlarge any further, or to draw any inferences from the nature of the *Toad*; we use to say, that, A fool hath as many senses as a *Toad* hath hairs.

Of the Snail.

This creature is commonly known, and there are several *kinds* of them; some living in the wa-
ter

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ter, others on the *land*, others in *marshy* grounds; it is very much eaten among divers people; if any one eateth but a few of them together, it will bind him; but if a great quantity of them are taken together, then the property of them is quite altered. The nature of *Lettuce* is the very same; the Learned *Erasmus* fetcheth a similitude from hence concerning our Study, that there is no mediocrity neither in professing the truth.

2. This creature goeth very slowly, and alwaies carrieth his house along with him wheresoever he goeth; and therefore *Apelles*, or, as some would have it, *Phidias*, painted *Venus* standing in a sheet, to signifie to us that a woman ought to be alwaies *οἰκσπον*, that is, that she should not be far from her own house; as it is a great commendation of a man (which we can say of him, as *Horace* saith out of *Homer*, *Multorum mores hominum qui videt & urbes*;) To have seen the customes of Countreys, and to be acquainted with the manners of men: So is it on the contrary, the greatest honour and glory of a woman to keep at home; the *Hebrews* do very fitly call a woman *נוהל*, *Alma quasi occultata*, signifying that a woman should not be much in the streets, but to mind her own household-affairs; and as it is dangerous for the *snail* to go from his house, so it is not good for women to go far from their own houses: we may remember sad examples of it in *Dinah*: the *Snail* useth the herb called *Origanum*, or wild *Marjoram*, against *Serpents* and *Vipers*; when he goeth along, he putteth out his horns, to see if the way be safe. 3. If he seeth no body near him,

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 he will creep out of his *shell* a little way; but if he seeth any one coming, he presently contracteth himself, and getteth into his *shell* again: we may learn thus much from it, for our instruction, that we should be silent, and say but little; and thus much it may teach us, for our caution, to have a care of our enemies, who do privily lay snares for us when we do not see them. It is worth our observation, which *Plutarch* reporteth of the *Sea-snail*; when she layeth her eggs, she goeth out upon the sand, and when she hath covered them with the sand so that they cannot be seen, goeth again into the Sea, and maketh some private mark to find them again by: thus we have set down the principal qualities of this *oviparous* creature, covered with a shell; from whence it may have his name *Testudo*, a *Testa*; besides these *land-snails*, there are *water-snails*, or *Sea-snails*, of the several kinds of which, the curious may satisfie themselves, if they look into the treatise which several *Physicians* have written of the nature of this creature. It is reported, that there are very large *Snails* in the *Indian Sea*. It is a known story of *Æschilus* the *Poet* of *Athens*, who having a *bald head*, an *Eagle* seeing of it, and taking it for a stone, let a *shell-fish* fall upon it, to break it, which falling upon his head so high, killed him: And the *Apologue* of the *Beasts*, and other *Creatures* that were invited by *Jupiter* to a Feast, is very well known; all the creatures came together, but only the *Snail*, who made his excuse to *Jupiter* in these words, οἶκός μου, οἶκος ἀπίστος; *Propria domus, carissima domus,*

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mus, according to our English Proverb; *Home is home, though never so homely*. The *Ape* hateth nothing more than the *Snail*; but I shall not dilate any further upon this creature.

CHAP. XXXIII.

Of the Mouse, the Dormouse, and the Mole.

THESE are all of them known creatures; the *Comedian* calleth the *Mouse* a *wise creature*; for he trusteth not himself in one *hole* alwaies, but hath several holes to run into: he compareth them to *captives*, who, like *mice*, are fed with other mens food: he hath a very good scent and taste, and is very *gluttonous*, and will not be contented with a little; he will taste of all things, as *cheese*, *bread*, *meat*, but will eat only of the best: and, as among *Birds*, the *Swallow*; so, of all creatures which live upon the earth, the *mouse* is the dullest: its *urine* is exceeding *strong* and *offensive*; nay, it will eat the flesh to the bone, if it lye long; and therefore men ought to be careful that nothing they eat be tainted with it. *Lemnius*, *Lib. 2. Chap. 10.* telleth us of a *mouse* that was bred in a man; the reason of which, no doubt, was this, that the *mice* had cast their *sperme* upon some of the meat that he had formerly eaten; although *Lemnius* doth ascribe it to be some *filthy humor* that lay in

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his

his *stomack* in the winter-time. Those *mice* that live in woods in *Autumn*, gather a great deal of corn, insomuch, that sometimes they are so *overladen* with it, that he is fain to be drawn along with it by the *female*; so the *female* is sometimes so *laden*, that she is fain to be drawn by the *Male*. *Elian* saith, that *mice* are not so lively, but that if their guts fall out, they immediately dye; they can live without any thing better than heat; for cold destroyeth them; those *mice* that live in woods will roul themselves up, and so sleep all *Winter*; they are often carried in cold weather on hay in baskets. The *liver* of a *mouse* doth decrease and increase with the Moon. This creature is chiefly to be found in *ruined* and *rotten houses*.

There is a Story in *Herodotus*, *Lib. 2.* that is worth the perusing; Concerning the King of *Egypt*, *Sethon*; This *Sethon* would not indulge the *Egyptian Souldiers* so much as the former Kings had done; and therefore, when *Senacharib* had invaded *Egypt*, none of the *Souldiers* would come in to his help; whereupon he implor'd the *Oracle*, and in a *dream* it was revealed to him that it should go well with him notwithstanding; he trusting to this, with a few *Spartans* resolves to meet the *Enemy*, and coming neer, in the night-time, they did perceive that a company of *field-mice* had eaten off the *feathers* from their *arrows*, by which they being disabled for fighting, were forced to flye the next day, and were pursued by *Sethon*, who slew many of them. Afterwards they did erect a *Monument* in honour of him; with this Inscription:

In

In me quis intus plus E. Fla.
We might deduce several things from the nature of the *mouse*, from whence we have both caution, and instruction.

1. It may resemble all *timorous* and *fearful* creatures, but chiefly, all *Parasites* and *Flatterers*, because they are chiefly delighted in stealing, living on other mens charges.

Of the Dormouse.

The bigger sort of *mice* are called *Dormice*, called in the Latin, *Glis*, a *glicescere*, i.e. *crefcere*, to grow, and increase: they consume most part of their time in sleep, which maketh them grow exceeding fat. The *Dormouse* is counted a dainty dish amongst *Epicures*, so that some do report that they have pulled down houses to find some of them, for the satisfaction of their *curious palate*. *Authors* tell us, that the *Viper* maketh a prey of the *Dormouse*; and if he findeth a nest of them, although he cannot eat them all, he will put out the eyes of the rest, and feedeth them untill he can eat them: if these *Epicures* chance to find these *Dormice*, and eat them, they are certainly poysoned. *Epiphanius*, *Lib. 2. Tom. 1. contra her.* applyeth it to *Origen*, who being blinded, by the *Gracian* doctrine, did vomit poyson to those that believed him: so that, what injured him, he did a greater injury with to others: like those, who neglecting the wholesome food of the *holy Scriptures*, seek to be satisfied rather with *Metaphysical*, and *Scholastical Speculations*.

rions. The *Dormice* love company exceedingly, and are therefore alwaies seen in great companies together; whence came the *Proverb*, *Currere sicut glires*; spoken of those who love to be with their companions at work, or where-ever they be. The *Dormouse* will fight with those that are not of their company; but they shew a great love to the *old ones*, and have a great care of them, and provide food for them, and several other waies do shew their love to them: from whence we may learn that *reverence* and *obedience* that is due to our *Parents*; as also, to take heed of over-much *sleep*, to which these creatures are so very much addicted.

Of the Mole.

The *Mole* cannot properly be called a *mouse*; he hath no *eyes*, but is very quick of hearing; but yet if a young one is taken out of the *Dams* belly, it is plainly perceived to have *eyes*: he heareth far better under ground, than when above ground; he can hear the *worms* more under ground at a great distance from him, which doth not proceed so much from the quickness of his hearing, as from the *continuity* of the *moved earth*; if there be a *hole* made in the *earth*, and a noise be made in it, the *Mole* will hear it a great way off; as we hear any one speaking through a hollow-pipe better than in the open air; and therefore *Moles* make themselves several *holes* in the *earth*, that they may hear any thing that stirreth the better. The *worm*, if pursued by the *Mole*, maketh his way above the ground:

ground; the *Mole* is continually under ground, and casteth up the earth, making himself holes to be in: therefore we find *Virgil* speaking to this purpose,

Aut oculis capti federe cubilia talpæ.

Some say that the *Mole* cannot properly be called an *Animal*, because he wanteth his *eyes*, the *instruments* of the *chiefest sense*, and a living creature is not so without *senses*, and therefore the *Mole* is no creature; it is plain, that they having been dissected, there have been *holes* found in their heads for *eyes*, & so they do not want light *per se*, but *per accident*, for they want not the *organe* of *sight*; but because they are continually under ground, which blindeth them; *nature* hath given them a very quick hearing, and so recompensed them for the want of their *sight*. The *Mole* spoils a great deal of corn that is layed up in *Barns*; they also will eat *Roots*, *Toads*, *Serpents*. Their nose resembleth a *Sows snout*: they cannot live above ground an hour together: their feet are like a hand. This may fitly resemble all *false-hearted* persons, who are afraid to come to the test; for, as darkness is dispersed by the light of the Sun, so is falsehood discovered by truth.

CHAP. XXXIII.

Of mix'd four-footed Creatures.

Hitherto we have explained the nature and properties of those creatures that have been begotten

gotten by their *own species*. It remaineth now that we speak of those that are begotten of creatures of *divers kinds*, which are chiefly to be found in *Africa*; that being a barren Countrey, and very dry, several kind of beasts drinking at one *River*: wherefore it cometh to pass, that creatures of several kinds *copulate* one with another: Hence cometh those divers mix'd creatures, as the *Leopard*, the *Mule*: the *Leopard* is generated of the *Libard* and the *Lioness*: The *Lion* being of a hot temper, doth not so often *copulate*; but the *Lioness* is a very lecherous creature, and therefore she suffereth her self to be covered with a *Libard*: when she groweth big, she runneth into the Mountains, as if she went to take her prey, that there she might bring forth without any danger. She bringeth forth a *Leopard*, a creature like a *Lion*, and a *Libard*; which, if the *Lion* find, he teareth in pieces; but to prevent it, the *Lioness* alwaies bringeth forth in some solitary place. Thus, the *Camelopardalis*, a creature like the *Camel*, and the *Panther*, is generated by them two: so, the *Mule* of the *Asse* and the *Mare*; and sometimes of the *Bull* and the *Asse*: so, sometimes *Dogs* are generated of the *Fox* and *Dog*, and sometimes of the *Wolf* and the *Dog*: thus is the *Lypopanther* begot of the *Wolf* and *Panther*: so also in *Rhaetia* there is oftentimes a creature generated of the *Ram*, and *she-Goat*, his fore-parts resembling a *Sheep*, and his hinder-parts a *Goat*; and I wish that these *mix'd coitus* were to be found among beasts only; for we find even men too often guilty of it. *Plutarch*

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relateth of one *Plinius*, who saith that he himself saw a *Crocodile* lying with a woman: other examples might be brought to *illustrate* this; as, of the *Girl* that was born of a *Man* and a *she-Ass*; but such *births* are so ordered by *Divine Providence*, that they never *live long*; neither do they alwaies *beget again*, though sometimes they do so. *Herodotus*, *Lib. 4.* saith, that in the *Babylonish Siege*, as also in *Xerxes Army*, a *Mule* brought forth most commonly. There may be a reason given of most Monsters; so, as *Plutarch* saith concerning *Thales Milesius*, who was invited to a *Feast*, with other grave *Seniors*, to the house of one *Periandrus*; there was for one dish a little *Infant* brought in, that was begotten of a *Man* and a *Mare*; his head, neck, and hands, were like other childrens, and his cry was also the same; but all his other parts were like a *horse*; several gave their opinions concerning it: *Diocles* judged it to be a miracle, or prodigie, portending dissentions, wars, and divisions: but *Thales* was of another opinion, and advised them, that all who looked after horses should be married men; for they committed this *horrid, beastly act*, for want of Wives. *Sabellicus* relateth, in his 7th. Book, *Ennead. 6.* under *Martin* the 4th. *P. R.* of one who was a-kin to the *Pope*, that brought forth a *hairy boy*, who had claws like a *Bear*: he was very much troubled at it, and commanded the pictures of *Bears* to be pulled down in all places. Those men are much to be blamed, who at Feasts do disguise themselves in frightful *visards*, the sight of which may prove exceeding dan-

dangerous: when as we ought earnestly to implore Heaven that we may not be punished with such deformed children; for the sight of such things do very strangely work upon the fancy of women with child: hence it is, that oftentimes when women look upon *bares*, they bring forth their children with *bare-lips*; so, some have brought forth their young ones with horns, seeing the picture of *Actaon*, who was turned into a *Hart*: and therefore we have horses of divers colours, when the *Mare* standeth in a *Stable* where she seeth hangings of several colours. We read of a *Bitch* that lying continually in the soft wool of a *Ram*, brought forth her puppies with a *main*. Thus *Damascene* relateth of a woman, who, continually almost, looking upon the picture of *John the Baptist*, brought forth her child *hairy* all over its body. *Quintilian* cleared a woman who was accused for lying with her servant, because the infant was *black*, when he found the image of an *Aethiopian* in her chamber. There are five things go to the making up of a mixt creature, (man, not being content with the ordinary course of Nature, first invented those promiscuous couplings of one creature with another.)

1. Those creatures that thus *copulate* must not be much bigger one than another; therefore it is that the *dog* and the *horse* cannot *copulate*, but the *Wolf* and the *Dog*; the *Ass* and the *Horse*, the *Lion* and the *Panther*: and hence it is that man, by a horrible act against nature, hath copulated with *Mares*, *Swine*, &c.

2. Those creatures cannot *copulate* together, when

when one carries their young longer than the other; therefore a *Dog* cannot be begotten of a *Woman*, nor a *horse* by an *Elephant*; for a woman carryeth her infant nine moneths, but a *Bitch* not above seven.

3. They must be prone to lust, such as are *Dogs*, *Goats*, *Swine*, *Asses*, &c.

4. It must be done at a convenient time, which, with most creatures, is the *Spring*; for so it hath been found by experience, that some creatures are more *lecherous* at one time of the year than at another; for there are very few creatures which at all times are equally prone to lust.

5. It is necessary that they be both young, that so the one may be the better able to give seed, and the other to receive it: and, although it be thus qualified, yet they do not do it voluntarily, but are compelled unto it by those that look after them, that so they may have new sorts of creatures. But, the reason why the *Ancients* used to *compell* creatures to these promiscuous couplings was, that those creatures were much stronger than other creatures which are not so generated. In *India* formerly those *Dogs* which were begotten of a *Tyger* were incredibly strong, and very fierce. Thus *Philes*, that wise King, as also *Ælian* maketh mention of an *Indian Dog* of *Alexander's* the Great, that was presented to him by an *Indian King*, which *Alexander* commanded should be brought upon the *Stage*, and that a great *Bore* should be let loose upon him; the *Dog* would not stir, as scorning to meddle with it, thinking it was not worthy of his anger:

anger: not long after, a *Bear* was brought upon the *Stage*; the *Dog* looked upon him, but would not stir: last of all was brought a *Lion*; the *Dog*, as soon as he saw him, flyeth at him, and bit him so hard, that he made his teeth meet, and there held him: *Alexander* commanded that one of his legs should be cut off; the *Dog* endured it with so much courage as if it had not been his own leg that had been cut off; another of his legs was cut off, and so a third; and then they cut off the other also, the *Dog* yet keeping his hold; but afterwards they cut off his head; yet his teeth were as hard set together as when he was alive: we may judge of other creatures by what hath been said of this. And as, although all *right lines* are equal, yet *crooked lines* differ one from another, and there are many sorts of them; so that it is impossible to set down the several kinds of them; Thus, I think, it is a very difficult thing to set down the several sorts of mix'd Creatures; and therefore I have spoken only of the *Camelopardalis*, the *Leopard*, and the *Mule*; of which last I am now to speak. It is a noted *Story* which *Plutarch* and *Ælian* relate of a *Mule* that was loaden with *salt*, if he went through any water that was so deep that the salt was wet, he found it grew lighter and lighter every day than other: the next time he went through any water, he plunged himself in over head and ears: *Thales* the next day commanded that he should be loaden with *sponges*, which he perceiving to grow heavier by being dipped in the water, would never lye down in the water any more when he

he was loaden with salt. *Herodotus* saith, that *Cræsus* was called a *Mule* by the *Oracle*, because his Father was a *Persian*, and his Mother a *Lydian*; but he not understanding it, could not believe that that *Oracle* should so highly affront him, on whom he had bestowed so many gifts: but his misunderstanding of the *Oracle* had like to have been his ruine: the more curious may read the *Story* at large in the *Book of Herodotus*. I noted before, out of *Ælian*, concerning the *Indian Apes*, which they could not bring into their Cities, because of their lecherousness; nay, they could hardly be kept off from assaulting the women themselves: and therefore, those *Monsters* that we have now been speaking of are not alwaies *miraculous*: and therefore I very much commend the judgement of *Thales*, in *Plutarch*, of whom we spake but a little above. These creatures may resemble those men who either in the *Church*, or in a *War*, own neither side, but stand as *Neuters*. The *Jews* were forbidden to let their *Cattel* gender with divers kinds, *Lev. 19*. They were also forbid to till their fields with an *Oxe* and an *Asse* together; and as they were not to sow the ground with mixed grain; so, neither were they to wear a garment made of linnen and woollen: by all which we are to learn what we read, *Mat. 6. 16.* to avoid the leaven of the *Pharisees*, which the *Psalmist* exponndeth thus, that we should not stand in the counsel of the ungodly: In former times the *Grecians* condemned those persons to dye, who in time of *War*, or any other disturbance, did not take one side or another; but because the

Mule

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Mule is more known than any of the former, I shall speak to it by way of *corollary*, and draw two or three inferences from the nature of it. 1. The *Mule* is neither a *Horse* nor an *Ass*, but between both: so, those which stand *Neuters* in a cause, are neither hot nor cold, as is said in the *Apocalyps. Chap. 5*. But yet it is added also there, that she should be either *hot* or *cold*: Moreover, *Mules* are barren; so these *hypocrites* are barren and empty of all that is good. *Mules* do carry very great *burthens*: those men likewise that do stand *neuter*, are oftentimes troubled and vexed by both sides, like to those men that *Poveanes* speaketh of, who have a room one story high; they are troubled with those above them, who sometime, pour *water* upon their heads; and with the *smoak* of them below. And thus we have finished the first part of our Discourse, wherein we have spoken to the nature and properties of *four-footed Creatures*.

FINIS.